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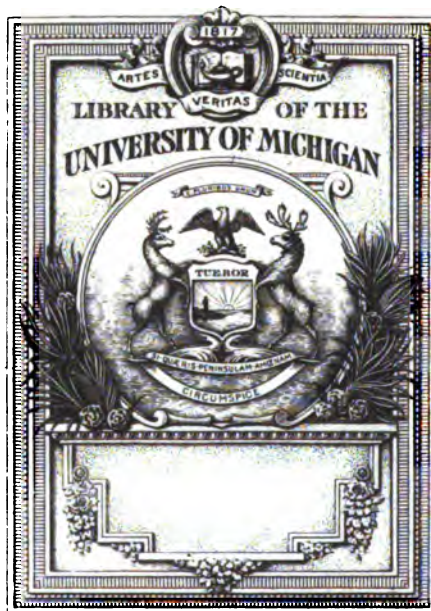
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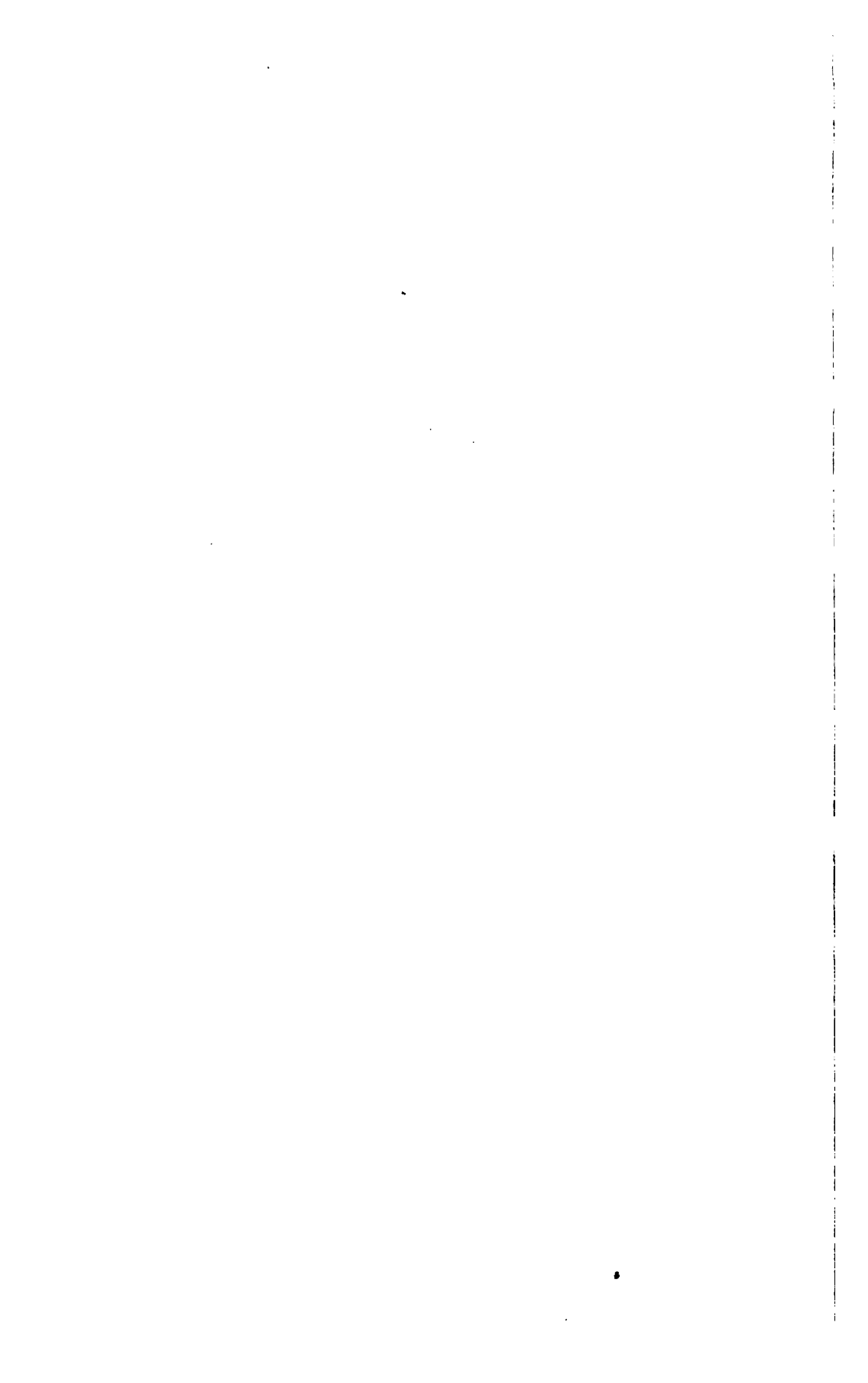
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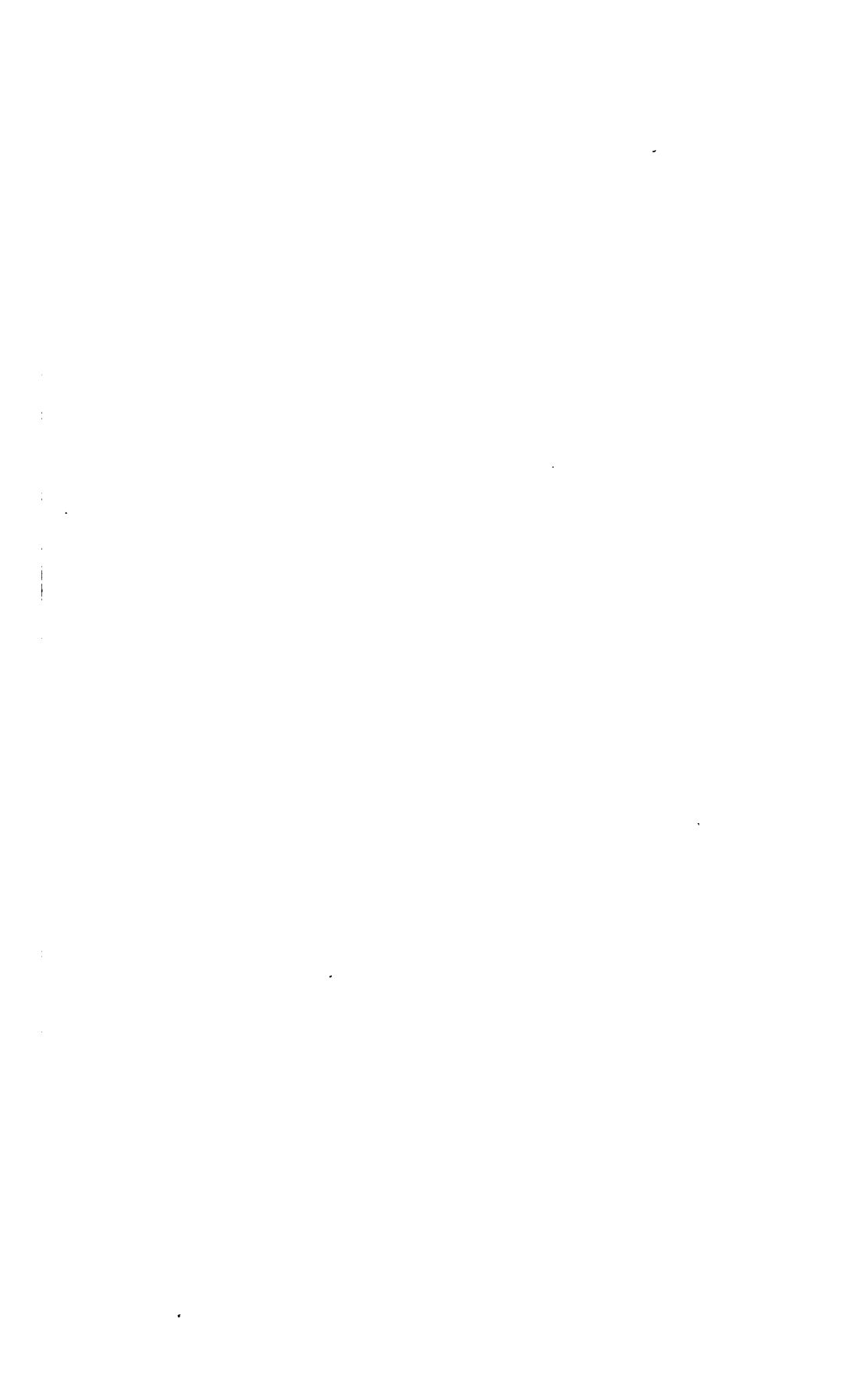
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**GESENIUS'S**  
**HEBREW GRAMMAR**  
**WITH**  
**READING BOOK.**

11846

Gesenius, Friedrich Heinrich Wilhelm, 1786-1842

GESENIUS'  
HEBREW GRAMMAR,  
73417  
FOURTEENTH EDITION

AS REVISED BY DR. E. RÖDIGER.

TRANSLATED BY  
T. J. CONANT,  
PROFESSOR OF HEBREW IN MADISON UNIVERSITY, HAMILTON, N. Y.

WITH THE MODIFICATIONS OF THE EDITIONS SUBSEQUENT TO THE ELEVENTH  
BY DR. DAVIES, OF STEPNEY COLLEGE, LONDON.

TO WHICH ARE ADDED,  
A COURSE OF EXERCISES IN HEBREW GRAMMAR,  
AND A  
HEBREW CHRESTOMATHY,  
PREPARED BY THE TRANSLATOR.

NEW-YORK:  
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## TRANSLATOR'S PREFACE.

THE fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England,\* its republication is now demanded in its latest and most improved form. The writer believes it to be no more than justice to him, that he should be allowed to answer this demand ; and to enjoy any advantages resulting from the increasing popularity of a work, the merits of which have become known through his labours.

Of the general character of this grammar it is now unnecessary to speak. It passed through thirteen editions with continual improvements from the author's own hand. The fourteenth edition was prepared, after the death of Gesenius, by his friend and former pupil Prof. Rödiger, one of the most accurate oriental scholars of the age, who for some time lectured on Hebrew Grammar in the University at Halle, with the work of Gesenius for his text-book. Traces of his accurate scholarship are found, in the form of corrections and additions, in every part of the work ; and some portions have been rewritten, but on the same general philological principles and in the same spirit as the preceding editions. In the sections on the important subject of the Hebrew tenses he has substituted, injudiciously I think, the terms Perfect and Imperfect for Praeterite and

\* The translation appeared in 1839, and an accurate reprint of it was soon after published in London.

Future, and has given in § 123 a corresponding modification to the expression of the original import of these tenses. So subtle and refined a distinction cannot have been the original conception of these forms. The obvious and strongly marked division of time into Past and Future was doubtless the primary one; and from this simple and clearly original import of the two forms, Gesenius has, with admirable skill, derived their various secondary and related uses, and shown how naturally the latter spring from the former. Rödiger, by adapting his nomenclature to the secondary instead of the primary signification and uses of a tense, has given an unphilosophical view of the relation of the primary and secondary to each other, and rendered that relation obscure to the inquirer.\* Whether these strictures are deemed just or not, all will doubtless admit the propriety of retaining in the translation the names of the tenses in common use; those adopted by Rödiger being unknown to the lexicons and other works which the student must use in connexion with the grammar. This remark applies also to the terms *conversive* and *consecutive*. Those who may prefer to follow Rödiger, have only to substitute Perfect and Imperfect for Praeterite and Future, and consecutive for conversive.

The Exercises, which follow the translation, are designed to facilitate the study of the grammar. They were prepared after several years' observation, as a teacher, of the difficulties which embarrass the student in his first attempt to learn an oriental language. They have been used with great advantage by a teacher under my direction during the last seven years, and by teachers in other Institutions.—The principles of reading and orthography, of inflexion, &c., are necessarily scattered through numerous sections and subdivisions in the grammar. A judicious summary of these principles, grouping together those points which mutually illustrate each other, will save much of the student's time and labour, and give him a clearer impression of the whole than he can obtain by his own unassisted study of the grammar. A comparison of Sect. II. and Sect. VII. of the Exercises with the §§ of the grammar there referred to, will show the utility of such a mode of treating the subject. Occasionally, several statements in the grammar are con-

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\* I have added therefore, at the end of the volume, Gesenius' general statement of the import of the two tense-forms, on which he bases his treatment of the subject in the succeeding §§, as given also in the fourteenth edition. Gesenius' view of the original form of the Heb. article is given and commented on by Rödiger, (§ 35, Rem. 1.) whose reasons for differing from him are not satisfactory to me. He does not attempt to account for its punctuation, although it is, according to his own view, an integral part of the form.



densed into one more comprehensive expression, in a form more convenient for the student's use. The principles of inflexion, imperfectly given in § 27, 3 (as in all Hebrew grammars) are fully stated and illustrated in Sect. V. With a knowledge of these principles, the student will find no difficulty in the otherwise perplexing subject of the inflexion of nouns and verbs.

It is recommended to those who may use this work in their instructions, that only the §§ of the grammar placed in brackets at the head of each Section of the Exercises should be studied, or even read, before the subject of that Section is made perfectly familiar. By this course, each portion of the grammar is indelibly fixed in the memory as the student advances. The promiscuous examples furnish at the same time a useful exercise, and a test of the student's progress. The exercises in analysis (Sect. IX.) should be thoroughly understood, and impressed on the memory, before the study of the first lessons in translating is commenced. Such characteristic peculiarities of the language are too important to be left for occasional examination, where they may chance to occur in reading; and a knowledge of them is presupposed in the subsequent notes.

The notes to the Chrestomathy have been prepared on the plan which every teacher of experience will appreciate, of reprinting nothing which is contained in the grammar;—and what is equally important, of repeating nothing which has once been stated and learned. On a different plan, the same amount of information might easily have been extended over a hundred pages, and with no other effect than to retard the real proficiency of the learner.—The Exercises and Chrestomathy have been carefully revised, and the numerous references, in which it is believed not an error remains, have been adapted to this edition of the grammar.

It is due to myself to state the circumstances which have led to my connexion with the publication of this edition.

Soon after the appearance of the fourteenth edition, a translation of it was published in England, and was announced for republication in this country. Another translation had already been announced as nearly ready for the press, by a distinguished scholar of this country, without any consultation with me, or any intimation that an improved edition of the work, which I had first brought to the notice of the American public, would be acceptable from me. As nothing was to be hoped for in a competition with two rival publications of the same work, I could only quietly suffer myself to be superseded.

In the mean time a copy of the English publication was sent me, and

I observed in the translator's preface an acknowledgment of "very valuable aid received from Prof. Conant's excellent translation of the eleventh edition." On examining the book to see what aid I had rendered in preparing an edition which was about to supersede my own, I found that wherever in the original the two editions coincide, as in by far the greater part of the work, my translation had been reprinted word for word (with here and there a change too trivial to be noticed except for its infelicity), including corrections and additions silently made from Gesenius' other works, and notes bearing the mark of the translator. Had the English editor professedly republished my translation, adding the improvements of the subsequent editions and prefixing the title-page under which it now appears, he would have done justice to himself and to me. The American publishers had the whole work already in type; but having satisfied themselves of the correctness of the above statement by a comparison of the two editions, they proposed an honourable adjustment with the original publishers, and by a liberal compensation secured their right to the work.

The English editor has, with great diligence and fidelity, incorporated every modification of the editions subsequent to the eleventh, even to the most minute suggestion. Some defects of taste will be observed in the portions which he has translated. One page (the 92d) I have found it necessary to retranslate, and have corrected the phraseology in some others, where it could conveniently be done in the plates. After a very careful revision of the whole, I have noted at the end of the volume every instance in which the meaning of the original appears to be in any degree obscured. Most of the notes which now bear the signature Tr., and passages inserted in brackets, add nothing to the value of the book; but will do no injury, as they are carefully distinguished from the original matter. The note ‡ to §112 should have been expunged; but the omission there noticed will not be mistaken for an oversight of preceding grammarians.

The Chrestomathy and notes prepared by Dr. Davies, being in type when the above mentioned arrangement was made, are retained by desire of the publishers, and will increase the amount of reading matter in Hebrew. His notes I have not examined, farther than to ascertain that his method is not such as, when a teacher of Hebrew, I found best adapted to intelligent students. Some, however, may find them useful, especially those who study the language without a teacher.

The superintendence of this edition was confided to Mr. William W. Turner, Hebrew Instructor in Union Theological Seminary, whose accuracy, and experience in the publication of similar works, are a

sufficient guaranty for the proper execution of the trust. It is but just to him to add, that he was responsible only for a correct reprint of the English copy. In beauty and correctness of typographical execution. this work surpasses any Hebrew grammar that has been published in this country, and is highly creditable to the press from which it is issued.

I would here express my acknowledgments to the publishers for their honourable treatment of my claims; and the hope that this, with the facilities here furnished for the elementary study of the Hebrew language, may commend their edition of the work to the favourable notice of teachers.

T. J. CONANT.

MADISON UNIVERSITY, }  
HAMILTON, N. Y. }

*October, 1846*



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## A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

| RAB-<br>BIN-<br>IO. | HE-<br>BREW. | SAMARI-<br>TAN. | ANCIENT<br>HEBREW. | PHOENICIAN. | ANCIENT<br>GREEK. | GREEK. |
|---------------------|--------------|-----------------|--------------------|-------------|-------------------|--------|
| א                   | א            | א               | א                  | א א         | Α                 | Α      |
| ב                   | ב            | ב               | ב א                | ב ב         | Β Β               | Β      |
| ג                   | ג            | ג               | ג ג                | ג ג         | Γ Γ Γ             | Γ      |
| ד                   | ד            | ד               | ד א                | ד ב         | Δ Δ Δ             | Δ      |
| ה                   | ה            | ה               | ה                  | ה           | Ε Ε               | Ε      |
| ו                   | ו            | ו               | ו                  | ו ו         | Ϝ ϝ               | (F)    |
| ז                   | ז            | ז               | ...                | Ζ           | Ι                 | Ζ      |
| ח                   | ח            | ח               | ח                  | ח θ         | Θ Θ               | Θ      |
| ט                   | ט            | ט               | ...                | Ϟ           | Ο                 | Θ      |
| י                   | י            | י               | י                  | י ϙ         | Ϛ ϛ               | Ι      |
| כ                   | כ            | כ               | י                  | י ϙ ϙ       | Ϝ ϝ               | Κ      |
| ל                   | ל            | ל               | ל                  | ל ל ל       | Ϟ ϟ Ϡ             | Α      |
| מ                   | מ            | מ               | מ                  | מ מ מ       | Μ Μ               | Μ      |
| נ                   | נ            | נ               | נ                  | נ נ         | Ν                 | Ν      |
| ס                   | ס            | ס               | ...                | Ϟ ϙ         | Ϛ Ι               | Ξ      |
| ע                   | ע            | ע               | ו                  | ו ο         | Ο                 | Ο      |
| פ                   | פ            | פ               | פ                  | פ ϙ         | ϙ                 | Π      |
| צ                   | צ            | צ               | מ                  | מ ϙ         | Ζ                 |        |
| ק                   | ק            | ק               | ק פ                | ק ϙ         | ϙ ϙ               | (Q)    |
| ר                   | ר            | ר               | ר א                | ר א         | ϙ Α               | Ρ      |
| ש                   | ש            | ש               | ו ו                | ו מ מ       | Μ Μ               | Σ      |
| ת                   | ת            | ת               | ח+                 | ח מ         | Η Τ               | Τ      |

# INTRODUCTION.

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## SECT. 1.

### OF THE SHEMITISH LANGUAGES IN GENERAL.

1. THE Hebrew tongue is only one of the members of a large family of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia, i. e. in the countries from the Mediterranean to the Tigris, and from the Armenian mountains to the south coast of Arabia. But this family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.\*

There is no name, sanctioned by long usage, for the nations and languages united in this family. The name *Shemites*, *Shemitish languages* (suggested by Gen. x. 21, &c., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.†

2. This Shemitish class of languages consists of three principal divisions: *a*) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs the *Æthiopic* as a branch of the southern Arabic (Himyaritic). *b*) The *Ara*

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\* Even in Numidia the Phœnician language has been found in inscriptions on monuments and coins (see Gesenius's *Palæographische Studien*, s. 67 ff. and *Monumenta Phœnicia*, p. 182, &c.); but we may question whether it ever obtained much currency among the Numidian population.

† From Shem were derived (Gen. x. 21, &c.) the Aramæan and Arabian races as well as the Hebrew, but not the Æthiopians and Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, &c.): on the contrary, among the Shemites are put (v. 22) also the Elamites and Assyrians, whose language was not of the class now called Shemitish.

*mæan* in the north and north-east. It is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12—26; Dan. ii. 4—vii. 28.\* To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, *Sabiit*) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt.† c) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stands in close connexion.

The above languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern forms), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phœnician; or they exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia proper, but also spread itself on all sides into the districts of other tongues.

The Shemitish family of languages was bordered on the east and north by another still more widely extended, which spread itself, under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitish came many ways into contact in very early times. Both have accordingly much in common, but the relation between them is not yet accurately defined.‡ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

\* The most ancient passage, where Aramæan words as such occur, is Gen. xxi. 47. Comp. also the Aramæan verse in Jer. x. 11.

† So called from *ܣܒܝܐ*, as being *βαρρισταλ*: see Neander's Kirchengeschichte, B. I., S. 646.—Tr.

‡ See Rödiger in der Zeitschrift für die Kunde des Morgenlandes, B. II., S. 77 ff.

§ See Gesenius in d. Allg. Lit. Zeitung, 1839, No. 77 ff., 1841, No. 40. Th.

3. The *grammatical structure* of the Shemitish languages has many peculiarities, which, taken together, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: *a*) Among the consonants, which always form the body of these languages, are many gutturals of several grades; the vowels, having their origin in the three primary sounds (*a, i, u*), subserve more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two tenses, but great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixa*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much artificial subordination of members.

4. Also in respect to the *lexicon*, the Shemitish tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in the grammar. A great number of stems and roots\* resemble in sound those of the Indo-Germanic class. But if we exclude the expressions obviously borrowed (see below), we shall reduce the actual similarity, partly to words which imitate sounds (*onomatopoeica*), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historic* (gentilic) affinity, which cannot be proved without agreement also in grammatical structure.†

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*Benfey über das Verhältniss der ägypt. Sprache zum semit. Sprachstamme*, Leipzig, 1844, 8vo.

\* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—Ta.

† Gesenius has attempted, in the later editions of his *Lexicon*, and in his *Thesaurus Linguae Hebraeae*, to exhibit the points of contact between the Shemitish and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. A remote connexion between these languages cannot be denied, and therefore a comparative investigation of them is of value for lexicography; but one needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception in comparing them. In the present state of the investigation, there is almost as much merit in rejecting that which does not bear all the marks of affi-

Onomatopoeitic roots, that are found also in Sanskrit, Greek, Latin, and German, are, e. g. לָקַח, לִיחַ, *lelgo*, *lingo*, Sanskrit, *lih*, Germ. *lecken* [our *lick*, Welsh\* *llio*]; לָלַח (kindred roots לָלַח, לָלַח, לָלַח, *allgo*, *allgo*, *allgo*, *solvo* [Welsh *olwyn*], Germ. *quellen* and *wallen*, Eng. *to well*; חָרַר, חָרַר, חָרַר, *charatto* [Welsh *carthu*, *craith*], Persian *khariden*, Ital. *grattare*, French *gratter*, Eng. *grate*, *scratch*, Germ. *kratzen*; פָּרַק, *frango*, Germ. *brechen* [our *break*, Welsh *brech*, *briw*], &c. An example somewhat different is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of *together*. Hence in Heb. אָמַם (kindred word אָמַם *people*, prop. *an assembling*), אָמַם *together with*, אָמַם (whence אָמַם *also*), Arab. جَمَعَ *collect*; Persian *hem*, *hemeh*, *at once*; Sansk. *ama*, *with*, Greek *ἄμα* (*ἄμα*), *ὁμός*, *ὁμοῦ* (*ὁμιλος*, *ὁμαδος*), and harder *κοινός*, Lat. *cum*, *cumulus*, *cunctus* [Welsh *cym*=Lat. *com*], with the corresponding sibilant Sansk. *sam*, Greek *σύν*, *συν*, *συνός*=*κοινός*, Goth. *sama*, Germ. *samm*, *sammeln*. [Yet Rödiger thinks, contrary to Gesenius, that much in this list is of very doubtful affinity.]

Essentially different from this more internal relationship between the languages, is the adoption of words by one out of another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g. יַאֲרֵךְ (Egyptian *yero*) *river*, the Nile; אַחִי (Egypt. *achi*) *Nile-grass*; פָּרְדֵּס = *παράδεισος*, Persian *pleasure-garden*, park; דָּרִיכֶסֶת *daric*, Persian gold coin. Several such words are found also in the Greek, as קֶפֶר (Sansk. *kapi*) *ape*, *ἄηπος*, *ἄηβος*; כֶּרֶם (Sansk. *karpāsa*) *cotton*, *ἀράπασος*, *carbasus*; חֲפִיזִים, from Ind. *togeti* (Sansk. *sikhi*), *peacocks*.

b) When Shemitish words for the products of Asia have passed over to the Greeks along with the things; e. g. בִּזְיוֹן, *βύσσος*, *byssus*; לְבָנִית, *λίβαντος*, *incense*; קַנָּה, *ἀσπῆ*, *ἀρνῆα*, *canna*, reed; כִּמְצִין, *κύμινον*, *cuminum*, *cumin*.

5. The Shemitish writing had from the beginning this striking imperfection, that only the consonants (with which the signification of the word always connects itself) were given in the line as real letters. Of the vowels only the longer ones, and

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nity, as in discovering what may at first appear to agree. And it is already an established result, that these two families of languages do not stand in a sisterly or any close relationship to each other, and that the characteristic structure of both must be dissected before we can find the original parts which they possess in common. This comparative analysis, however, belongs to the Lexicon rather than to the Grammar.

\* That the Celtic dialects (not unlike the Shemitish in their relation to each other, namely, Welsh, Cornish, Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo-Germanic family admits of abundant proof; see *Prichard's* Eastern Origin of the Celtic Nations, and *Pictet de l'Affinité des Langues Celtiques avec le Sanscrit*.—Tt.

even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (§ 8) attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The Æthiopic is the only exception; but its deviation from the Shemitish usage is probably an innovation by the first missionaries who introduced Christianity into that country, for its earlier mode of writing was, like the kindred southern Arabic (Himyaritic), also from right to left.\* However dissimilar the Shemitish written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, Tabb. 1—5, comp. p. 15, &c., and his article *Palæographie* in Ersch und Gruber's *Encyclopædie*, with its proper illustration in Taf. 1.

6. In regard to the relative age of these languages, the oldest written works (§ 2) are found in Hebrew; the Aramæan begins about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions); the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the progress of a language in the mouth of a people depends on causes quite distinct from the expansion of a literature; and often the structure of a language is materially altered, before it possesses a literature, by early contact with foreign tongues. So in the Shemitish department, the Aramæan dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish; the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, until the Mahomedan revolutions, when it suffered considerable decay. It was not till this much later period that the Arabic reached nearly the same point at which

\* See Rödiger in d. Zeitschrift f. d. Kunde des Morgenlandes, Bd. II. S. 332 &c., and his Notes to Wellsted's Reisen in Arabien (Halle, 1842), II, 376, &c.

lestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the names of persons and places; e. g. מְלִי־צֶדֶק *king of righteousness*; קָרְיָה סֶפֶר *book-town*.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 70 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. tabb. 6—48, and the explanations on pp. 90—328), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Pœnulus*, 5, 1. 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation; so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

The most important deviations in the *orthography* and *inflexion* of words are: 1) an almost constant omission of the vowel-letters (§ 7, 2); e. g. בַּר for בֵּיר *house*; קַל for קוֹל *voice*; 2) the feminine ending in ר (ath) even in the absolute state (§ 79, 2); 3) the article expressed as often by א as by ה (§ 35). More striking are the deviations in pronunciation, especially in Punic, where the *i* is generally sounded as *u*; e. g. שָׁפֶט, *shafet* (judge); שְׁלוֹשׁ, *salûs* (three); רֶשֶׁת, *rûs* = ראש (head); and where we find *y* often in place of short *i* and *e*; e. g. מִיָּנִי, *ymnyynu* (ecce eum); מִיָּה, *yth*; and *o* for *e*; e. g. מוֹכַר, *Mocar* (comp. מִכָּר LXX. *Moya*). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, &c.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile; at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings (historical), the Pentateuch, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together



with some of the earlier chapters\*), stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, is certainly as early as Moses, even if the Pentateuch did not proceed from him in its present form. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words  $\text{הוא}$  *he* (§ 32, Rem. 6), and  $\text{על}$  *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like  $\delta \text{παῖς}$  and  $\eta \text{παῖς}$ ). Some harsh forms of words, e. g.  $\text{פֶּזֶז}$ ,  $\text{פֶּזֶז}$ , which are common in these books, are exchanged in others for the softer ones,  $\text{פֶּזֶז}$ ,  $\text{פֶּזֶז}$ .

On the other hand, in Jeremiah and Ezekiel are found decided traces of the Aramæan colouring which distinguishes the language of the second or silver age. See No. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. In respect to several of them, moreover, especially the anonymous historical books, the date of composition cannot be definitively settled. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew.† The prophets, moreover, in respect to language and rhythm, are to be

\* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i., p. 398 foll., of Keith's translation, or in *American Bib. Repository*, vol. i., p. 700, &c.; also Havernick's *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the *American Bibliotheca Sacra*, vol. ii., No. 6.—Tx.

† That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially *De Wette's Commentar über die Psalmen, Einleitung*, § 7,\* (4th edition, Heidelberg, 1836). [The subject is briefly treated in the Reading Book at the end of this Grammar. See also Ewald's *Poet. Bücher des A. Bundes*, Th. I., and Nordheimer's *Heb. Grammar*, §§ 1120—1130.]

Of *poetical words*, for which others are used in prose, the following are examples, viz. אָנוּשׁ = אָדָם *man*; אַרְץ = דֶּרֶךְ *path*; בּוֹא = אָחַז *to come*; מָלֵךְ = מְדַבֵּר *word*.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אֱלֹהִים *strong one*, for *God*; אֶבֶר, do. for *bullock, horse*; לְבָנָה *alba*, for *luna*; יְחִידָהּ *unicus*, *that which is dearest*, for *life*.

Examples of poetical *forms* are, the longer or plural forms of prepositions of place (§ 101); e. g. עַל = עָלַי, אֶל = אֵלַי, עַד = עָדַי; the letters ו, י, appended to the noun (§ 88); the suffixes מוֹ, מֵ, מִן, for מִן, מֵ, מִן (§ 32); the plural ending יָ for יָ (§ 86, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the sign of the accusative אֶת; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future (§ 48, 4); and in general a forcible brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the

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\* Translated in the Biblical Repository, No. IX.—Th.

popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz.,—1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetic books of Jonah,\* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,

*Words*, for which others are used by the earlier writers; e. g. זמן *time* = חַסַּד *to take* = לָקַח; סוּף *end* = קֶץ; שָׁלַט *to rule* = מָלַךְ.

*Significations of words*; e. g. אָמַר *(to say) to command*; עָנָה *(to answer) to commence speaking*.

*Peculiarities of grammar*; e. g. the frequent *scriptio plena* of ו and י, as דְּוִיר (elsewhere דִּיר), and even קִיּוֹשׁ for קִיּוֹשׁ, רִיב for רִיב; the interchange of ח and א final; the very frequent use of substantives in יוֹ, יוֹ, יוֹ, &c.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed; and hence we may account for the use in these more ancient books of אֱשָׁ (§ 36), which obtained also in Phœnician.

The few solitary Chaldaisms which occur in the writings of the golden age, may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges xii. 6, it appears that the Ephraimites always pronounced ו as ו or ו; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remnants which we possess of Hebrew literature contain all the treasures of the ancient language, which must have been more copious and richer than now appears in the canonical

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\* See a defence of the earlier date and the genuineness of Jonah in Haver-nick's *Einleitung ins A. Test.*, §§ 242—247.—Tr.

books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

### SECT. 3.

#### WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE

(*Gesenius's* Gesch. der hebr. Sprache, §§ 19—39.)

After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תרגומין, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The *Mishna* forms the commencement of the modern Hebrew literature, but the language of the *Gemara* has more a Chaldee colouring.

2. To the period of time between the conclusion of the *Talmud*, and the age of the first writers on the grammar of the language, belongs, chiefly, the application of vowel-signs to the text (§ 7, 3). Of the same period is the collection of critical observations called the *Masora* (מסרה, *traditio*), by which the still received text of the Old Testament was settled, and from which it bears the name of the *Masoretic* text.

The various readings of the Q<sup>ri</sup> are the most important portion of the *Masora* (§ 17). We must not confound the composition of the *Masora* with the furnishing of the sacred text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made, after the example of the Arabian scholars, in the ninth century. What was done by *Saadia* (ob. 942) in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Judah Chayug* (called also *Abu Zakaria Yahya*, about the year 1040) and *R. Jona* (*Abulwalid Merwân ben Gannach*, about 1050), composed in the Arabic language. Aided by these labours, *Abraham ben Ezra* (about 1150) and *R. David Kimchi* (1190—1200) acquired among Jewish scholars a classical reputation as the grammarians of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פעל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as פָּקַדְתָּ, &c.\*

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin* (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of *Alb. Schultens* (ob. 1750) and *N. W. Schröder* (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language. The first may be called

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\* On the origin and earliest history of Hebrew lexicography, see the preface of *Gesenius* to the 4th edition of his *Heb. Handwörterbuch*. On the first grammarians, see also *Sam. David Luzzatto's* *Prolegomeni ad una gramm. ragionata della lingua ebraica* (Padova, 1836), p. 26 foll.

the *historical*, and the second the *philosophical* element in grammar.

The most valuable grammatical works are:—

*Grammatische Lehrgebäude der hebr. Sprache.* Leipzig. 1817.

*Levi's Lectures on Hebrew Grammar.* Lond. 1827. Latest edit. 1844.

*Erard's Ausführliches Lehrbuch der heb. Sprache.* Leipzig. 1844.

*Neumann's Critical Grammar of the Hebrew Language.* 2 vols. New-York. 1841. The best extant.

*Thylander's Ausführliche hebr. Grammatik.* Cassel. 1841. 1 Thl. 2 Bände. Not yet finished.]

#### SECT. 4.

##### DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz. 1) *sounds* expressed by *letters*, and their union into *syllables*; 2) *words*; and 3) *sentences*.

The first part (which treats of the elements) contains, therefore, instruction respecting the *sounds*, and the representation of them by letters. It teaches the art of expressing the written signs by the sounds which they represent (*orthoepy*), and of writing words agreeably to established usage (*orthography*). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws according to which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are regarded as formed into *parts of speech*. It treats, 1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (*syntax*) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes *no forms*, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (*syntax in the stricter sense*).

# PART FIRST.

## OF THE ELEMENTS.

### CHAPTER I.

#### OF READING AND ORTHOGRAPHY.

#### SECT. 5.

#### OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew Alphabet consists of twenty-two consonants some of which have also the power of vowels (§ 7, 2).

#### HEBREW ALPHABET.\*

| Form.  | Represent-<br>ed by | Hebrew<br>name.     | Sounded as      | Signification of the names. | Numerical<br>value. |
|--------|---------------------|---------------------|-----------------|-----------------------------|---------------------|
| Final. | א                   | א or '<br>אֵלֶּכָּה | <i>Ā'-lēph</i>  | Ox                          | 1                   |
|        | ב                   | b, bh<br>בֵּית      | <i>Beth</i>     | House                       | 2                   |
|        | ג                   | g, gh<br>גֵּמֶל     | <i>Gī-mēl</i>   | Camel                       | 3                   |
|        | ד                   | d, dh<br>דֹּלֶת     | <i>Dā'-lēth</i> | Door                        | 4                   |
|        | ה                   | h<br>הַא            | <i>He</i>       | Window                      | 5                   |
|        | ו                   | v<br>וָו            | <i>Vāv</i>      | Hook                        | 6                   |
|        | ז                   | z<br>זֶיֶן          | <i>Zā-yīn</i>   | Weapon                      | 7                   |
|        | ח                   | ch<br>חֵית          | <i>Chēth</i>    | Fence                       | 8                   |
|        | ט                   | t<br>טֵית           | <i>Tēth</i>     | Snake                       | 9                   |
|        | י                   | y<br>יָד            | <i>Yodh</i>     | Hand                        | 10                  |
| ך      | כ                   | k, kh<br>כָּף       | <i>Kāph</i>     | The hand bent               | 20                  |
|        | ל                   | l<br>לָמֶד          | <i>Lā-mēdh</i>  | Ox-goad                     | 30                  |
| ם      | מ                   | m<br>מֶם            | <i>Mēm</i>      | Water                       | 40                  |
| ן      | נ                   | n<br>נֶן            | <i>Nūn</i>      | Fish                        | 50                  |
|        | ס                   | s<br>סָמֶךְ         | <i>Sā-mēkh</i>  | Prop                        | 60                  |
|        | ע                   | ע or "<br>עֵיֶן     | <i>Ā'-yīn</i>   | Eye                         | 70                  |
| ף      | פ                   | p, ph<br>פֶּא       | <i>Pē</i>       | Mouth                       | 80                  |
| ץ      | צ                   | ts<br>צָדִי         | <i>Tsā-dhē</i>  | Fish-hook                   | 90                  |
|        | ק                   | q<br>קֹפֶה          | <i>Qōph</i>     | Back of the head            | 100                 |
|        | ר                   | r<br>רֵישׁ          | <i>Rēsh</i>     | Head                        | 200                 |
|        | ש                   | sh, s<br>שֵׁן       | <i>Shīn</i>     | Tooth                       | 300                 |
|        | ת                   | t, th<br>תָּו       | <i>Tāv</i>      | Cross                       | 400                 |

\* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Ta.

the *historical*, and the second the *philosophical* grammar.

[The most valuable grammatical works are:—  
 Gesenius's *Lehrgebäude der hebr. Sprache*. I.  
 Lee's *Lectures on Hebrew Grammar*. Lond.  
 Ewald's *Ausführliches Lehrbuch der heb. Spr*  
 Nordheimer's *Critical Grammar of the Heb*  
 New-York. 1841. The best extant.  
 Hupfeld's *Ausführliche hebr. Grammatik*.  
 1 Abschnitt. Not yet finished.]

#### SECT. 4.

##### DIVISION AND ARRANGEMENT.

The division and arrangement of Hebrew is suggested by the three elementary parts:—  
 1) *sounds* expressed by *letters*, and  
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The first part (which treats of the *sounds*) treats, more-  
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 signs by the sounds which they represent in writing words agreeably to established  
 rules, moreover, of sounds as they are connected and exhibits the laws according to which they  
 place.

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 It treats, 1) of the *formation* of words, 2) of the *parts of speech* from the  
*words*, i. e. of the various *parts of speech* and their relation to other words.

The third part (which treats of the *sentences*) of the language serves to explain the  
 and how other modifications of the language are expressed in no forms, are expressed in  
 which the parts of the sentence are connected (in the stricter sense).



name; e. g. the hand, *tot*, indicates the

antiquity of which is clearly proved by its occurrence in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i. 1. On a grammatical consideration of the occurrence in succession of the three consonants, viz. *ב*, *ג*, *ד*, also of the three liquids, *ל*, *מ*, *נ* (see *Lepsius's sprachvergleichende Grammatik*, No. 1); but yet other considerations and the effect upon it, for it is certainly not a representation of a *hand* (*Yodh* and *Kaph*), also *Mem* and *Resh*), are put together, as is done also with other objects which are connected (*Mem* and

the order of the letters (with a trifling alteration) into the Greek, in which the letters, from *alpha* to *omega*, correspond to the ancient alphabet.

It is also for *signs of number*, as the Hebrews had no characters or ciphers. This numeral use [given in the text] did not, however, take place in the O. T. text, but is found in the Maccabees (middle of 2d cent. B. C.). It is also used in the editions of the Bible for counting the chapters and verses. The numeral system of the Greeks, the units are denoted by *α*, the tens by *β*, 100—400 by *γ*. The hundreds, 500, are sometimes denoted by the five final letters, thus, *ה* 500, *ו* 600, *ז* 700, *ח* 800, *ט* 900; and sometimes by *ד* = 400, with the remaining hundreds, as *דק* 500. In combining different numbers the greater is put first, as *יא* 11, *קכא* 121. Fifteen is marked by *טו* and not by *יה*, because with these the name of God [*יהוה*] is denoted. The thousands are denoted by the units with two dots above,

as *יהוה* for *יהוה*. Abbreviations of words are not found in the text of the O. T. On coins, they occur, and they are in common use by the later Jews. The abbreviation is an oblique stroke, as *יש* for *ישראל*, *ש* for *שלמה*, *אלי* for *אליהו*, *et completio* = *et cætera* [&c.], *יה* or *יה* for *יהוה*.

## SECT. 6.

### ENUNCIATION AND DIVISION OF CONSONANTS.

It is of the greatest importance to understand the original pronunciation of every consonant, since very many grammatical pecu-

larities are explained by the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Young* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*, Rom. 1837. 8vo. Comp. *Gesenius* in der Allgem. Litt. Zeitung, 1839. 78—81. *Hitzig*, die Erfindung des Alphabets. Zürich, 1840, fol. *J. Olschki*, über den Ursprung des Alphabets. Kiel, 1841. 8vo.

liarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.\*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g. *ʕ*, *ʔ*, in which cases they had to make what shifts they could.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אֶרֶץ, *ʔmaṣ*) like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (אֶרֶץ *mātsá*, § 23, 2).

ה before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (גִּלְדָּה *gāldā*), or it may retain its character as a guttural (גִּבְחָה *gā-bhāh*), which is regularly the case at the end of a syllable in the middle of a word, as in נֶחֱפָח *nēh-pākh* (§ 7, 2, and § 14).

ע is nearly related to א; and is a sound peculiar to the organs of the Shemitish race. Its hardest sound is that of a *g* slightly rattled in the throat, as צִמְצִיז *LXX. Γόμογγα*; צִיז *Γάζα*; it is elsewhere, like א, a gentle breathing, as in צִלִּי *Illī*; צִמְצִיז *ʔmaléx*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *r*, the second as a

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\* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius's Theorie der Stimme*, Leipzig, 1814, *J. Müller's Handbuch der Physiologie*, Bd. II. S. 179, &c., also *Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in *Jahn's Jahrbücher f. Philologie*, 1829, H. 4, and *H. E. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1838). I. *Physiologie der Stimm- und Sprachlaute*, S. 1. &c.

sort of vowel sound like *a*. It is the prevailing usage, at present, to pass over *ʿ* as well as *ʾ* in reading the language, and in writing its words with Roman or occidental letters, e. g. *עֲלִי* *Eli*, *אַמֶּלֶךְ* *Amalek*. The best representation we could give of it in our letters would be *gh* or *ʿg*, as *אַרְבַּע*, something like *arbaʿ<sup>gh</sup>*, *עֲמֹרָה* *ʿg<sup>mora</sup>mora*. The nasal *gn* or *ng* pronunciation of it by the Jews is quite false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.\*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

ש and שׁ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and ש *s*.

ס resembled ש in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to שׁ. Hence סָכַר *to close up*, and שָׁכַר *to reward*, have different meanings, being distinct roots, as also סָכַל *to be foolish*, and שָׁכַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as שָׂכַר = שָׁכַר *to hire*, Ezr. iv. 5; שָׁכַל for סָכַל *folly*, Eccles. i. 17.

ז was like *ds* (hence in the Septuagint ζ), as צ was *ts*. [It is best represented by our *z*.]

3. ק and ט differ essentially from כ and ח. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

### 3. The six consonants,

ח, ט, כ, ד, ג, ב (בְּגִדֵּי חֵטִי),

have a twofold pronunciation:† 1) a harder, more slender sound

\* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ע and ח (as well as the different pronunciations of ד, ט, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *Ain*, and the harder ع *Ghain*; from ח the softer ح *Hha*, and the harder خ *Kha*.

† Sound ח as *t*, ט as *th* in *thick*; ד as *d*, ד as *dh* as *th* in *that*; ט as *p*, ט

(*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as ב *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially ג) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כ κ, כּ χ, ט π, פ φ, צ τ, ח θ.

For the cases exactly in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated ב as *v*, and the ח nearly as *s*, e. g. רֶשֶׁת *reshis*, רַב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- |                                     |              |
|-------------------------------------|--------------|
| a) Gutturals, ח, ה, ע, א            | (אֶחָדֶּה)   |
| b) Palatals, ק, כ, ג, י             | (בִּיבֶּק)   |
| c) Linguals, ט, ד, ר, with נ, ל     | (דִּטְלֶנֶח) |
| d) Dentals or sibilants, צ, ש, ס, ז | (שִׁצֶּסֶז)  |
| e) Labials, פ, ב, מ, ו              | (בִּימֶפֶּו) |

The letter ר partakes of the character of both the first and fourth classes.

The liquids also ל, נ, מ, י, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Shemitish dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. פֶּצֶץ, פֶּצֶץ (see § 2, 3, Rem.), Syr. פֶּצֶץ; 2) in the pronunciation of the same letter;

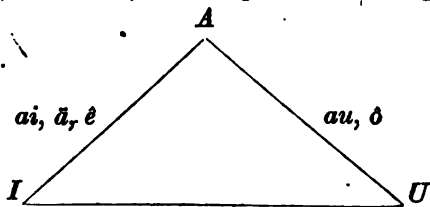
*ph* or *f*; ב as *b*, כּ as *v*; א and ג both as *g* in *go*; ט and כ both as *k*. If one wishes to give the aspirated sound of ג and כ, let him pronounce *g* and *k*, rolling the palate with the same breath.—T<sub>2</sub>.

thus in Syriac  $\text{ܐ}$  has always a feeble<sup>\*</sup> sound, while the Galileans uttered it as well as  $\text{א}$  like  $\text{א}$ ; in Æthiopic  $\text{ሐ}$  has the sound of  $s$ ,  $\text{א}$  that of  $h$ .

## SECT. 7.

## OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels,  $a, e, i, o, u$ , proceeds from the three primary vowel sounds  $A, I, U$ , is even more distinctly seen in the Hebrew, and other Shemitish tongues, than in other languages.  $E$  and  $O$  arose from the union of  $I$  and  $U$  with a preceding short  $A$ , and are properly diphthongs contracted,  $\acute{e}$  arising from  $ai$ ,  $\acute{o}$  from  $au$ , according to the following scheme\* :—



The more ancient Arabic has not the vowels  $\acute{e}$  and  $\acute{o}$ , and always uses for them the diphthongs  $ai$  and  $au$ ; e. g.  $\text{بَإِي}$ , Arabic *bain*,  $\text{يَاؤُم}$ , Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Kaïſar*; *Θαύμα*, Ion. *Θῶμα*), from the French pronunciation of  $ai$  and  $au$  [comp. in English *ai* in *said*, and *au* in *naught*], and from the German popular dialects (*auch*, *och*).

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus  $\text{א}$  (like the Lat.  $V$  and the old Ger.  $W$ ) represented  $U$  and also  $O$ ;  $\text{י}$  (like the Lat.  $i$ ) represented  $I$  and  $E$ . The designation of  $A$ , the purest of all the vowels, and of most frequent occurrence, was regularly omitted,† except at the end of a word, where long  $a$  was repre-

\* For the sound of these vowels, see note on § 8.—T<sub>2</sub>.

† So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short  $a$  alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

sented by ך, and sometimes by ם.\* These two letters stood also for long *e* and *o*.

[The above four letters (forming the *mnemonic* אָהִי *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel-letters* (ׁ and ׂ) were used but sparingly, being employed only when the sounds which they represent were long.† In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ׁ and ׂ were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קָטַל might be read, *qatal*, *qatel*, *qatol*, *q'tol*, *qotel*, *qittel*, *qattel*, *quttal*; דַּבַּר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מוֹת might be *maveth* (death), or *muth*, *moth* (to die); בֵּין might be read *bîn*, *bên*, *bāyin*.

How imperfect and indefinite such a mode of writing was is easily seen, yet during the whole period in which the Hebrew was a spoken language no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system

\* The close connexion between ך, ם, and the A-sound, ׁ and the U-sound, ׂ and the I-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth without changing the position of the organs; so also ך and ם. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ׁ [our *u*]. And I is formed at the fore part of the palate; so also ׂ [our *y*]. E sounds at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

† The Phœnicians did not indicate even the long vowels, except in most rare cases, and their oldest monuments have scarcely any vowel-signs. See *Mon. Phœnicia*, pp. 57, 58; and above § 2. 2.

was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and Hupfeld in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11-14), and the accents (§§ 15, 16).

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel-sounds; in the latter there are five, viz., *a, e, i, o, u*. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

## SECT. 8.

### OF THE VOWEL-SIGNS.\*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1. 2), grammarians have generally reckoned *ten*, and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented† —

| Long Vowels.                  | Short Vowels.                      |
|-------------------------------|------------------------------------|
| — Qā'mēts, ā, יָם yām.        | — Pattá'ch, á, בַּת bath.          |
| — Tsé'rē, ē, שֵׁם shēm.       | — Sēghōl, ē, בֶּן bēn.             |
| — Chī'rēq long, ī, בִּין bīn. | — Chī'rēq short, ĭ, מִן mīn.       |
| ı or — Chō'lēm, o, קוֹל qōl,  | — Qā'mēts-chātū'ph, ō, חֹק         |
| סֹבב sōbh.                    | chōq.                              |
| ı Shū'rēq, ū, מוֹת mūth.      | — Qıbbū'ts, ū, שׁוּלְחָן shūlchān. |

\* The vowels as represented in this translation are supposed to be sounded as follows:—*a* or *ā* like *a* in *father*; *ā* like *a* in *fat*; *ā* like *a* in *fate*; *ē* or *ē* like *e* in *there*; *ē* like *e* in *err*; *ī* like *i* in *pique*; *ī* like *i* in *pick*; *o* or *ō* like *o* in *no*; *ō* like *o* in *not*; *ū* like *u* in *rule*; *ū* like *u* in *full*.—Tn.

† It is not given in the two latest editions of the original.—Tn.

A more accurate and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1. 2), is the following:—

*First Class. For the A sound.*

- a)  $\neg$  *Qā'mēts*, ā, ā, יָד *yādh*, קָם *qām*.  
 b)  $\neg$  *Pattā'ch*, ā, בָּח *bāth*.  
 c)  $\neg$  *Sēghō'l*, ā, as in the first syllable of מֶלֶךְ *mā'lekh*, where  $\neg$  has sprung from  $\neg^*$  [מֶלֶךְ], and also in union with י as יָדָה *yādhūkhā*, גִּלְיָה *g'lyānā*, like French *e* in *mère* [which is like our *e* in *there*].

*Second Class. For the I and E sound.*

- I { a) יָ and  $\neg$  long *Chī'rēq*, ī, יִצְדִּיקִים *tsāddīqīm*.  
 b)  $\neg$  short *Chī'rēq*, ī, יִמְמוֹ *immō*.  
 E { c) יָ and  $\neg$  *Tsé're* with and without *Yodh*, é, ē, בֵּית *bēth*, שֵׁם *shēm*.  
 d)  $\neg$  *Sēghō'l*, obtuse *ē*, סֶפֶר *sé'phēr*, שֶׁן *shēn*, accented *ē*, חֹזֶה *chōzē*.

*Third Class. For the U and O sound.*

- U { a) שׁ *Shū'rēq*, ū, מוּת *mūth*.  
 b)  $\neg$  *Qibbūts*, ū, simply a shortening of *Shureq*, מוּתִי *mūthī*, but also ū, גֻּלָּה *güllā*.  
 O { c) ו and  $\neg$  *Chō'lem*, ó, ó, קוֹל *qól*, רֹב *rōbh*.  
 d) ( $\neg$ ) *Qā'mēts-chātū'ph*, õ, חֹסֶךְ *chōq*.  
 e) also  $\neg$ , obtuse *ē*, so far as it springs from *u* or *o*, as in אֶתֶם *attēm*, אֶת *ēth* (from אִתֶּם).

The names of the vowels are, according to the usage of the Shemitish grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פִּתּוּחַ signifies *opening*, צִרְיָ (also שִׁבּוּר) *bursting* (of the mouth), חִירָק *gnashing*, חֹלֶם *fulness*, from its full tone (also פִּלֵּא *full mouth*), שִׁיבּוּץ properly *συμμιμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִבְּץ; and the reason why long *a* and short *o* (קִמְצָה *Qamets correptum*) have the same sign and name is that the Rabbins gave to *Qamets* the impure sound of *o*, like the Swedish *å*.† The distinction between them is shown in § 9. Only *Seghol* (סֶגוּל *cluster of grapes*) appears to be named after its form.

\* The Jewish grammarians call *Seghol* also "small Pattach."

† It has been conjectured that the signs for these vowels were originally different (as  $\neg$ , ā,  $\neg$ , õ) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former ( $\neg$ ) being only the original, and the second ( $\neg$ ) the modified form.



The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Sāghol*, *Qomets-chatuph*, *Qūbbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, רַ *rā*, רֵ *rā*, רֶ *rē*, רֻ *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, b), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, רֹ *rō*.

When *Cholem* (without *Vav*) and the diacritic point over ש (שׂ, שׁ) come together, one dot serves for both, as שֵׁנָא *sh-nē* for שֵׁנָא not שֵׁנָא *mo-shē*. שׁ (with two points), when no vowel stands under it, is *shō*, as שׁמֵר *shō-mēr*; when no vowel goes before it, *ōs*, as שׁוֹרֵשׁ *yir-pōs*.

The figure י is sometimes sounded *oy*, the י being a consonant with *Cholem* before it, as יָנוּחַ *lo-vē* (lending); and sometimes *ōs*, the *Cholem* being read after the *Vav*, as יָוֵן *a-vōn* (sin) for יָוֵן. In very exact impressions a distinction is made thus: י *oy*, י *ōs*, and י *ō*.

3. The vowels of the first class [for the *A* sound] are, with the exception of יָ in the middle and of יָ, אָ at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

יָ may be determined by *Chireq* (יִ-), *Tsere* (יְ-), *Segol* (יֻ-).  
יָ by *Shureq* (יִ) and *Cholem* (יֹ).\*

In Arabic the long *a* is regularly indicated by the vowel-letter *Aleph* (אֱ-) written in the text, so that in it three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is

\* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel-sign." Hence the letters י and ו (with א and ו, see § 23) are called *literæ quiescibiles*; when they serve as vowels, *quiescentes*, when they are consonants, *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel-letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קיל and קים are written *fully*, קִלָּה and קִם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. קָטַלְתִּי, קָטַלְתָּ, יָדִי, מִלְכִּי; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גִּוִּיִּם for גִּוִּיִּם.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הִקְטִימוּהוּ Ezek. xvi. 60, הִקְטִימוּהוּ Jer. xxiii. 4, where other editions have הִקְטִימוּהוּ. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צִדְקִים, צִדְקִי; קִלָּה, קִלָּה; זָבִיבָה, זָבִיבָה;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.\*

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g.  $\bar{a}u$ ,  $\bar{e}u$ ,  $\bar{a}i$ . But in Hebrew, according to the pronunciation handed down by the Jews,  $\bar{a}$  and  $\bar{e}$  retain here their consonant sound, so that we get *av*, *ev*, *ay*,† e. g.  $\bar{a}v$ ,  $\bar{e}v$ ,  $\bar{a}y$ ,  $\bar{e}y$ . In sound  $\bar{a}v$  is the same with  $\bar{a}v$ , namely, *av*, as  $\bar{d}bh\bar{a}r\bar{a}v$ .

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which  $\bar{a}v$ ,  $\bar{e}v$  sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

## SECT. 9.

### CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Although these signs appear numerous, they do not wholly suffice to indicate the various modifications of the vowel sounds

\* The same historical relation may be shown in the Phœnician and Arabic, —in the latter especially by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *may*.—Ta.

in respect to length and shortness, sharpness and extension. It may be observed farther, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

### I. First Class. A sound.

1. *Qamets* is always long *a*, but yet it is in its nature of two sorts:

1) The essentially long and unchangeable *a*, for which the Arabic has אֵ, as כְּתָב *k'thābh* (writing), גַּנָּב *gannābh* (thief), קָם *qām* (he stood), written at times קָאם. 2) The prolonged *a* of prosody,\* both in the tone-syllable and close before or after it. This sound always comes out of short *a*, and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. קָטַל, גָּדוֹל, יָקִים, and also in a closed (i. e. one ending with a consonant), as יָד, עוֹלָם. In the closed syllable, however, it can stand only when this has the tone,† דְּבָר, עוֹלָם; but in the open, it is especially frequent *before the tone-syllable*, as גָּדוֹל, זָקֵן, דְּבָר, גָּבֹה, קָטַל, לָקֵם. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (*Pattach*), and in the latter, vocal *Sh'va* (§ 27, 3), דְּבַר, דְּבַר (*d'bhar*); חָכָם, חָכָם (*ch'khām*); קָטַל, קָטַל.

Under the final letter of a word, only *Qamets* can stand (קָטַלָה, קָה), but in this position it is often indicated by ה (אֶתָהּ, אֶשָּׁה).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (קָטַל, קָטַלָה). Most of the cases where it now stands in an open syllable (נָעַר, בִּית), had the syllable originally closed (נָעַר, בִּית, see § 28, 4).

On the union of *Pattach* with א (אֵ) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, *b*.

3. *Seghol* (*u*, *e*) belongs chiefly to the second class of vowels,

\* See § 25.—Tr.

† When the tone is marked in this book, the sign ˆ is put over the first letter of the syllable, see § 15, I, 3.—Tr.

but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast*, *Gäste* [comp. Celtic *bardh*, pl. *beirdh*]), e. g. צָרָה from צָרָה. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of צָרָה *tsādēq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

## II. Second Class. I and E sound.

4. The long *i* is most commonly expressed by the letter י (a *fully* written *Chireq* י־); but even when this is not the case, it makes no essential difference provided the vowel is long by nature (§ 8, 4), e. g. צָרָה pl. צָרָה; יִירָה pl. יִירָה. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in יִירָה.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (אֲמִיר, קֶטֶל)\*, and in closed unaccented syllables (לֶקֶט). Not seldom it comes from *a* by shortening, as in בָּתִּיר (my daughter) from בָּתִּיר, דְּבָרִי from דְּבָרִי, out of יֶקֶטֶל. Sometimes also it is a mere helping vowel, as in בִּירָה for בִּירָה (§ 28, 4).

The Jewish and the older grammarians call every *fully* written *Chireq* *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *e*, *Tsere* with Yodh (י־), comes from the diphthong *ai* י־ (§ 7, 1), which also stands for it in Arabic and Syriac, as הַיָּקֶל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than י־, since it approaches the quantity of a diphthong. This י־ is but seldom written defectively (עִירִי for עִירִי Is. iii. 8), and then it retains the same value.

At the end of a word י־ and י־ *must* be written fully: most rare is the form קֶטֶלֶת (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *e* of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an

\* For this sharp *i* the LXX mostly use ε, Ἐμμανουήλ.

open or a closed syllable, the former *in* the tone-syllable or *before* it (שָׁנָה, שָׁמַר), the latter only *in* the tone-syllable (בָּן, קָשָׁל).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound got by shortening the (—), בָּן from בֶּן (son). It arises also out of the shortest *e* (vocal Sh'va, § 10, 1), when this is heightened in pronunciation by the tone, as יִיְיָ for יִיָּהּ, לָחֵי for לָחֵי; and besides it appears as an involuntary helping sound, סָפָר for סָפָר, יָגַל for יָגַל (§ 28, 4). The *Seghol* with *Yodh* (יִ) is a long but yet obtuse *ā* (*ē* of the French) formed out of *ai*, גְּלִיָּהּ *g'lena*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

### III. Third Class. U and O sound.

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the *long ū*, whether *a*) fully written י *Shureq*, (answering to the יִ of the second class), e. g. דְּבִיר (dwelling), or *b*) defectively written without Vav — (analogous to the long — of the second class), *Qibbuts*, namely, that which stands for *Shureq*, and which might more properly be called *defective Shureq* (דְּבִיר, דְּבִיר), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same;

2) The *short ū*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קֶבֶד bedchamber).

For the latter the LXX put *o*, e. g. שֻׁלְחָן, Ὀδολλάμ, but it by no means follows that this is the true pronunciation, though they also express *Chireq* by *a*. Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound *a*.

Sometimes also the short *u* in a sharpened syllable is expressed by י, e. g. יִיְיָ = יִיְיָ.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ō*, got from the diphthong *au* (§ 7, 1), and mostly written in full וֹ (*Cholem plenum*), as שׁוֹם (whip), Arab. *saut*, עוֹלָה (evil) from עוֹלָה; sometimes it is written defectively, as שָׂרָה (thy bullock), from שׁוֹר;

2) The long *ō*, which has sprung from an original *ā* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטַל Arab. and Chald. *qatēl*, אָלַח Arab. and Chald. *alah*, plur. אֱלֹהִים;

3) The tone-long  $\delta$ , which is a lengthening of short  $o$  or  $u$  by the tone, and which becomes short again on its removal, as כָּל (all), כֹּל (kol), כֻּלָּם (küllām), יִקְטֹל, יִקְטָל, יִקְטֵל (in this last instance it is shortened to vocal Sh'va, *yiqṭlu*). In this case the Cholem is *fully* written only by way of exception.

4) The *Qamets chatuph* (־), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כֹּל kol, וָיָיִץ vāy-yā-qōm. On the distinction between this and *Qamets* see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of  $u$  or  $o$  (No. 3), e. g. in מִנָּח, מִנָּחֵל.

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

| First Class. A.                                                                                              | Second Class. I and E.                                                                                                   | Third Class. U and O.                                                                                                          |
|--------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------|
| ־ longest $\bar{a}$ (Arabic א־).                                                                             | ־ $\bar{e}$ diphthongal (from ai).                                                                                       | ־ $\bar{o}$ diphthongal (from au).                                                                                             |
|                                                                                                              | ־ $\bar{e}$ (from ai).                                                                                                   | ־ $\bar{o}$ or $\bar{u}$ changed from $\bar{a}$ .                                                                              |
| ־ tone-lengthened $\bar{a}$ (from short $\bar{a}$ or ־) in and by the tone-syllable.                         | ־ or ־ long $\bar{i}$ .                                                                                                  | ־ or ־ long $\bar{u}$ .                                                                                                        |
|                                                                                                              | ־ tone-lengthened $\bar{e}$ (from ־ $\bar{i}$ or ־ obtuse $e$ ) in and immediately before the tone-syllable.             | ־ tone-lengthened $\bar{o}$ (from ־ $\bar{u}$ or ־) in the tone-syllable.                                                      |
| ־ short $\bar{a}$ .                                                                                          | ־ short $\bar{i}$ .                                                                                                      | ־ short $\bar{u}$ , specially in a sharpened syllable.                                                                         |
| ־ obtuse $\bar{a}$ .                                                                                         | ־ obtuse $e$ .                                                                                                           | ־ short $\bar{o}$ .                                                                                                            |
| Greatest shortening to ־ <sup>a</sup> or ־ <sup>e</sup> in an open, and to ־ $\bar{i}$ in a closed syllable. | Greatest shortening to ־ <sup>a</sup> or ־ <sup>e</sup> in an open syllable, besides the ־ $\bar{i}$ or ־ in the closed. | ־ obtuse $e$ .                                                                                                                 |
|                                                                                                              |                                                                                                                          | Greatest shortening to ־ <sup>o</sup> or ־ <sup>e</sup> in an open syllable, besides the short ־ or ־ $\bar{o}$ in the closed. |

#### ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.\*

As an instance of the inappropriateness of the vowel indication we may notice the fact, that  $\bar{a}$  (*Qamets*) and  $\bar{o}$  (*Qamets-*

\* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on *Metheg* in § 16, 2. [In

*chatuph*) are both indicated by the same sign (◌), e. g. קָם *qām*, כֹּל *kōl*.<sup>\*</sup> For distinguishing between them let the beginner, who does not yet know the grammatical derivation of the words he has to read (for this knowledge is the surest guide), follow these two rules:

1. The sign (◌) is *o* in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various sorts are:—

a) When a simple *Sh'va* follows, dividing syllables, as in חֹכְמָה *chōkh-má* (wisdom), זֹכְרָה *zōkh-ra*; with a *Methegh*, on the contrary, the (◌) is *a*, and closes the syllable, but then the following *Sh'va* is a half-vowel (*vocal Sh'va*) as זֹכְרָה *zā-kh'ra*, according to § 16, 2.

b) When *Daghesh forte* follows, as בֵּיתִים *böttim* (houses), חֲנִי *chōn-né-ni* (pity me); also בֹּתְתֵיכֶם *böttèkhém* (notwithstanding the *Methegh*, which stands by every vowel in the *ante-penultima*).

c) When *Maqqeph* follows (§ 16, 1), as כֹּל-הָאָדָמָה *kōl-haadhām* (all men).

d) When the unaccented closed syllable is final, as נִצָּחַם *nyyqōm* (and he stood up).—There are some cases where *a* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. כְּתִיב־הָרָה *Esth. iv. 8*; שֵׁת־לִי *Gen. iv. 25*. *Methegh* usually stands in these cases.†

In cases like לָמָּה *lamma*, where the (◌) has the tone, it is *a*, according to § 26, 5.

2. The sign (◌) as short *o* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs

a) when *Chateph-Qamets* follows, as עָלָיו *pō-lo* (his deed);

b) when another *Qamets-chateph* follows, as עָלָיו *pō-ōl-kha* (thy deed); c) in two anomalous words, where it stands merely for (◌), which are found so even in manuscripts, viz. קְדָשִׁים

*qō-dhashim* (sanctuaries) and שְׁרָשִׁים *shō-rashim* (roots).

In these cases (◌) is followed by *Methegh*, although it is *o*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as

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the original it is all printed in small type, but its importance justifies the change we have made.]

\* For the cause of this see p. 40.

† But not always, where it ought to be, e. g. Ps. xvi. 5; <sup>1</sup>lv. 19. 22.

‡ That ׁ ought here to be considered and divided as an open syllable עָלָיו appears from § 26, 7.

§ This case is connected with the foregoing, so far as the second *Qamets-chateph* is sprung from *Chateph-Qamets*.

בָּאֲנִי in the ship (read: *ba'ni*) 1 Kings ix. 27, with the article included; on the contrary בֹּחֲרִי *böch'ri aph* (in anger's glow) Ex. xi. 8, without the article.

## SECT. 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER  
(SH<sup>va</sup>).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.\* We may regard them in general as extreme shortenings, perhaps mere traces, of fuller and distincter vowel-sounds in an earlier period of the language. To them belongs the sign —, which indicates the shortest, slightest, and most indistinct half-vowel, something like an obscure-half *ē*. It is called *Sh'ra*,† and also *simple Sh'ra* to distinguish it from the *composite* (see below No. 2), and *vocal Sh'ra* (*Sh'ra mobile*) to distinguish it from the *silent* (*Sh'ra quiescens*), which is merely a divider of syllables (see below No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh'ra*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָטֹל *q'tol*, מַלְלֵה *m'malle*, or *b*) in the middle of the word, as קִיטְלָה *qō-tlā*, יִיקְטְלֵה *yik-t'lū*, קִיטְלֵה *qit-t'lū*. So also in cases like הַלְלֵה *ha-t'lū* (which stands for הַלְלֵה *hal-t'lū*), לַמְנַטְשֵׁחַ *la-m'nats-tse'ch* (for לְנֶשֶׁחַ), farther הַמְשֹׁל *ha-m'shöl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵה *ma-l'khē*. In the last examples the *Sh'ra* sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing *vocal Sh'ra*, although it is certain that it often accorded in sound with other vowels. The LXX express it by *ε*, even *ἔ*, *ἔριβρις* *Xeribris*, ἔλλειψις *ēlleipsis*, oftener by *α*, *ἔριβρις* *Seribris*, but very often they give it a sound to accord with the following vowel, as *ἔριβρις* *Seribris*, ἔριβρις *Seribris*.† A simi-

\* In the table § 9, 12 the half-vowels have already been exhibited for the sake of a completer view.

† The name *שְׁרָא* is best explained as equivalent to *שְׁרָא* *nothingness, emptiness*. The vowel points in this word are transposed in order to have *foremost* the sign (—) indicated by the term, according to a principle followed also in the names of vowels. (See § 8, 1).

‡ This law obtains in the Phœnician language, e. g. מַלְכֵה *Malake*, מַלְכֵה *Malake*.



lar account of the pronunciation of Sh<sup>va</sup> is given also by the Jewish grammarians of the middle ages.\*

How the Sh<sup>va</sup> sound springs from the slight or hasty utterance of a stronger vowel, we may see in בָּרַכְהוּ (for which also בִּרְכֹה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for vocal Sh<sup>va</sup> an ordinary short vowel.

The vocal Sh<sup>va</sup> is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented  $\text{־}$ , as לָחִי from לָחִי.

2. With the simple vocal Sh<sup>va</sup> is connected the so-called *composite Sh<sup>va</sup>* or *Chateph (rapid)*, i. e. a Sh<sup>va</sup> attended by a short vowel to indicate that we should sound it as a half *a*, *e*, or *o*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following three:

(-) *Chateph-Pattach*, as in חִמּוֹר *ch<sup>va</sup>mor* (ass).

(-) *Chateph-Seghol*, as in אָמַר *'mor* (to say).

(-) *Chateph-Qamets*, as in חָלִי *ch<sup>va</sup>li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (-) and (-) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh<sup>va</sup>*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a distincter utterance of the vocal Sh<sup>va</sup>, sometimes also where the sign of doubling has fallen away, e. g. עָנִי for עָנִי Gen. ix. 14. וְחַאֲלָצְרוֹ Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but זָהָב Gen. ii. 12; שָׁמַע (hear), but שָׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands for *simple vocal Sh<sup>va</sup>* when an *O*-sound was originally in the syllable, and requires to be partly preserved, e. g. רָאִי for רָאִי *vision* (§ 91, VI), רָדַקְהָ for the usual רָדַקְהָ Ez. xxxv. 6 from רָדַקְהָ; קָדַקְרִי *his pale* from קָדַקְרִי. It is used also, like (-), when *Daghesh forte* has fallen away, לָקַחְהָ for לָקַחְהָ Gen. ii. 23. In וְסִפְרָה 1 Kings xiii. 7 and וְצִפְרִי Jer. xxii. 20, the choice of this *composite Sh<sup>va</sup>* is dependent on the following guttural and the preceding *U*-sound.

3. The sign of the *simple Sh<sup>va</sup>* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore

*gubulim* (see Mon. Phœnicia, p. 436); it is found also in the Latin augments *mo-mordi*, *pupugi*, compare the Greek in τέτυφα, τετυμμένος and the old form *me-mordi*.

\* See especially *Juda Chayig* in Ibn Ezra's Tsachoth, p. 3; *Gesenius's Lehrgebäude der heb. Sprache*. S. 68.

called in this case *silent Sh'va* (*Sh'va quiescens*), answering to the Arabic *Djesm*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרָד (nard), אַתָּה (thou, fem.), הָרַגְתָּ (thou hast killed), וְיָשָׁב, אֶל־יְהוֹשֻׁעַ, &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att'* from אַתָּה *att*, הָרַגְתָּ from הָרַגְתָּה, יָשָׁב from יָשָׁבָה, &c. The Arabic actually has a short vowel in the analogous forms. In נָרָד, borrowed from the Indian, this is less clear. קֶשֶׁט (truth) Prov. xxii. 21, seems to sound *qōshṭ*.

### SECT. 11.

#### SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of װ and ױ, a point is used in a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke over a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: a) as *Daghesh forte* or sign of *doubling*; b) as *Daghesh lene* or sign of *hardening*; c) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ך at the end of a word, has the sound of a consonant. The stroke over a letter, *Raphe*, is scarcely ever used in the printed text.

### SECT. 12.

#### OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh*, a point written in the bosom† of a consonant, is employed for two purposes: a) to indicate the *doubling* of the

\* So thought *Juda Chayüg* among the Jewish grammarians.

† *Daghesh* in ך is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under or before the ך. The *Vav* with *Daghesh* (װ) ought to have the point not so high up as the *Vav* with *Shureq* (ױ). But this difference is often neglected in typography.

letter (Daghesh *forte*), e. g. קָטַל *qīt-tēl*; *b*) the *hardening* of the aspirates, i. e. the removal of the aspiration (Daghesh *lene*).

The root דָּגַשׁ, from which דָּגֵשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language דָּגֵשׁ means, 1) *acuere litteram*, to *sharpen* the letter by doubling it; 2) to *harden* the letter by taking away its aspiration. Accordingly דָּגֵשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like Mappiq, מַפְּיָק *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesh *lene* is רַחַה *soft* (§ 14, 2). That דָּגֵשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Lucūlus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

### SECT. 13.

#### DAGHESH LENE.

1. Daghesh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בִּגְדָּשׁ (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מַלְכָּה *mālekh*, but מַלְכוֹ *malko*; תַּפְּחָר *taphar*, but יִתְּחָר *yith-por*; שְׁתָּחָה *shathā*, but יִשְׁתָּחָה *yish-tē*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדָּל *yighdal*.

3. Daghesh *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַק־כֹּחַ *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*).

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as **עָפָא** *ἀάννα* (not *ἀάφφα*), **עָפִיר** *σάπφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus **פִּאֵק** in Syriac is read *apeq*, for *appeq*.

## SECT. 14.

## MAPPIQ AND RAPHE.

1. *Mappiq*, like *Daghesh*, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters **א**, **י**, and **ו**, **וּ** (*literæ quiescibiles*), and shows that they are to be sounded with their full consonant power, instead of serving as vowels. It is at present used only in final **וּ**; e. g. **גַּבְהִי** *ga-bhah* (the *h* having its full sound), **אַרְצָהּ** *ar-tzah* (*her land*), in distinction from **אַרְצָה** *ar-tsā* (*to the earth*).

Without doubt such a **וּ** was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it in and under **א**, **י**, **ו**, is confined to manuscripts, e. g. **גוֹיִר** (*goy*), **קִי** (*qav*).

The name **פִּקְקִי** signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for *Daghesh*, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (**רַפֵּה**) i. e. *soft*, written over the letter, is the opposite of both *Daghesh* and *Mappiq*, especially of *Daghesh lene*. In exact manuscripts an aspirate has generally either *Daghesh lene* or *Raphe*, e. g. **מֶלֶךְ** *mülekh*, **רַפֵּי**; but in printed editions of the Bible it is used only when the absence of *Daghesh* or *Mappiq* is to be expressly noted, e. g. **וְהָאֵלֹהִים** for **וְהָאֱלֹהִים**, Judges xvi. 16, and v. 28 (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

## SECT. 15.

## OF THE ACCENTS.

1. The design of the accents in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the

whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

By the Jews, moreover, they are regarded as signs of cantillation, and are used as such in the recitation of the Scriptures in the Synagogues. This use of them also is connected with their general rhythmical design.

2. As signs for the *tone*, they are all perfectly equivalent, for there is but one kind of accent in Hebrew. In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *māl-rā* (מֵלֶרֶא Chald., *from below*), e. g. קָטָל *qatāl*; in the second, *māl-ēl* (מֵלְעֵיל Chald., *from above*), e. g. מַלְלֵךְ *mālekh*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books\* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

#### A. *Distinctives* (*Domini*).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (־) *Syllūq* (end), only at the end of the verse and always united with (:) *Sōph-pāsūq*, which separates each verse, e. g. : פָּסָק. 2. (־) *Athnāch* (*respiration*), generally in the middle of the verse. 3. (־) *Mērka* with *Mahpākh*.\*

II. Great *Distinctives* (*Reges*): 4. (־) *Sēghōltā*†: 5. (־) *Zāqeph-qātōn*: 6. (־) *Zāqeph-gādhol*: 7. (־) *Tīphchā*.

III. Smaller (*Duces*). 8. (־) *Rēbhia*: 9. (־) *Zārqa*†: 10. (־) *Pāshtā*†: 11. (־) *Yēthūbh*†: 12. (־) *Tēbhīr*: 13. (־) *Shālshēlēth*\*: 14. (־) *Tīphchā initiale*†.

IV. Smallest (*Comites*): 15. (־) *Pāzēr*: 16. (־) *Qārneh-phārā*: 17. (־) Great *Tēlishā*†: 18. (־) *Gārēsh*: 19. (־) Double-*Gārēsh*: 20. (־) *Psīq*, between the words.

\* These accents are marked in the following list with an asterisk.

*B. Conjunctives (Servi).*

21. (—) *Merkā* : 22. (—) *Mūnāch* : 23. (—) Double-*Merkā* :  
 24. (—) *Māhpākḥ* : 25. (—) *Qādhmā* : 26. (—) *Dārgā* : 27. (—)  
*Yā'rūch* : 28. (—) Little-*Tēlīshā*†† : 29. (—) *Tīphchā*\* : 30. (—)  
*Merkā* with *Zārqā*\* : 31. (—) *Māhpākḥ* with *Zārqā*.\*

## REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. *εἶμι* and *εἶμι*), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנִי *ba-nū* (*they built*), בָּנִי *bānu* (*in us*) ; קָמָה *qāmā* (*she stood up*), קָמָה *qamā* (*standing up, fem.*) [Compare in English *compact* and *compact*].

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (˘) e. g. קָמָה *qā-tāl-ta*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with *Silloq*\*, or in the figurative language of the grammarians, as a *realm* (*dūtio*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by *Maqqeph* (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none ; a small distinctive, in the vicinity of a greater, having a connective power (*servit domino majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to

\* This has the same form with *Methegh* (§ 16, 2) ; but they are readily distinguished, as *Silloq* always stands on the last tone syllable of a verse, while *Methegh* never stands on the tone-syllable.

our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

## SECT. 16.

## MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל־אָדָם *every man*; אֶדְ-כָּל־עֵשֶׂב *every herb*, Gen. i. 29; אֶדְ-כָּל־אֲשֶׁר־לֹו *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words like אֶל־ *to*, אֶדְ sign of the *Acc.*, כָּל־ *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הָיָה־לָּהֶם Gen. vi. 9; or two polysyllables, e. g. שָׁבַע־וַעֲבָדָה Gen. vii. 11. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in succession*. When the sense requires such a connexion, it is expressed by *Maqqeph*.

2. *Methegh* (מֶתֶגַּח *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָאָדָם, הַתְּרָאָה, or short, as קִדְשִׁים *qōdashim*, בֹּתְתֵיכֶם *bōttekhem*. But this rule is to be understood according to the view, which regards the half-vowels (*simple Sh'va vocal* and *composite Sh'va*) as forming a syllable (§ 10, 1 and § 26); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple* or *composite*), קָטְלָה *qā-t'-lā*, יִירָא *yī-r'-ū*, שָׁדַי, הָעֵלָה, הָעֵרִי, הָעֵלִי *pō'-lō*, and *b*) by even the *vocal Sh'va* itself קָרָא־נָא Job v. 1.

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* גַּיָּא, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in זָכָרָה *zā-kh'-ra* the *Methegh* shows, that the (ר) stands in the *ante*-

*penultima*, a  $\dot{\text{ל}}$  that the *Shewa* is here *vocal* and forms a syllable; but the ( $\tau$ ) in an open syllable before ( $\dot{\text{:}}$ ) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary  $\text{זִכְרִי}$  without Methegh is a dissyllable [*zōkh-ra*], and ( $\tau$ ) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also  $\text{יִירָאוּ}$  (they fear) with *Methegh* is a trisyllable with a long  $\dot{\text{י}}$ ,  $\text{yī-r}^{\text{a}}\text{-ū}$ ; but  $\text{יִרְאוּ}$  (they see) without it, a dissyllable with short  $\dot{\text{י}}$ ,  $\text{yīr-ū}$ . See above the rule about *Qamets* and *Qamets-chatuph* in § 9 at the end.

## SECT. 17.

Q<sup>Ṣ</sup>RI AND K<sup>Ṣ</sup>THIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קרי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כתוב (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits  $\text{אֲנִי}$ , the margin קרי  $\text{אֲנִי}$ . Here the vowels in the text belong to the word in the margin, which is to be pronounced  $\text{אֲנִי}$ ; but in reading the text  $\text{אֲנִי}$ , the proper vowels must be supplied, making  $\text{אֲנִי}$ . A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see Gesenius's *Gesch. der hebr. Sprache*, S. 50, 75.

## CHAPTER II.

## PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES AND THE TONE.

## SECT. 18.

IN order fully to comprehend the changes which words undergo in their various inflexions, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.



## SECT. 19.

## CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלַץ, עָלַס, עָלַז to *exult*; לָאָה, לָהָה, Aram. לָעָה to *tire*; יָרִי- and יָרִי- (as plural endings); לָחַץ, לָחַץ to *press*; סָגַר, סָגַר to *close*; מָלַס, מָלַס to *escape*. In process of time, and as the language approximated to the Aramæan, hard and rough sounds were exchanged for softer ones, e. g. נָאַל for נָעַל to *defile*; שָׁחַק for שָׁחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ח for ש.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs properly to the lexicon.\* Examples occur, however, in the grammatical inflexion of words; viz. the interchange a) of ח and ט in Hithpaël (§ 53), b) of ר and י in verbs *Pe Yodh* (§ 68), as יָדַר for יָדַר.

2. *Assimilation* usually takes place when one consonant standing before another, without an intervening vowel, would occasion a harshness in pronunciation, as *illusttris* for *inlusttris*; *diffusus* for *disfusus*; συλλαμβάνω for συνλαμβάνω. In Hebrew this occurs

a) most frequently with נ before most other consonants, especially the harder ones, e. g. מִן־מִזְרָח for מִן־מִזְרָח from the east; מִן־זֶה for מִן־זֶה from this; יָהֵן for יָהֵן; יָהֵן for יָהֵן. Before gutturals נ is commonly retained, as יָהֵן he will possess; seldom before other letters, as יָהֵן thou hast dwelt.

b) less frequently and only in certain cases, with ל, ר, ח. E. g. יָהֵן for יָהֵן; יָהֵן for יָהֵן; יָהֵן for יָהֵן (§ 36).

In all these cases, the assimilation is expressed by a *Daghesch forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, a), *Daghesch* is not written, e. g.

\* See the first article on each letter in Gesenius's Hebrew Lexicon.

אָ for אָה or אָה; אָה contr. אָה; אָה contr. אָה; אָה contr. אָה. Comp. *τυψας* for *τυψαυς*.

In the last cases the assimilated letter has not Sh<sup>va</sup>, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. אָה from אָה (58), אָה for אָה from him (§ 101, 2). To this we may also reckon אָה for אָה he surrounds (§ 66, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly uttered vowel-letters א, ה, ו, י, and also of the liquids. It happens,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as אָה and אָה (we); אָה sit for אָה; אָה (give) for אָה.
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh<sup>va</sup>, e. g. אָה, the prevailing form for אָה; אָה for אָה (§ 52, 1).
- c) at the end of words (*apocope*), e. g. אָה for אָה; אָה sons, before the genitive אָה.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אָה was formed אָה; from אָה, אָה; from אָה, אָה (see § 97). Here belongs also the change of the feminine ending אָה to אָה a (see § 44, 1, and § 79).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (Aleph prostheticum) with its vowel at the beginning of a word, e. g. אָה and אָה arm, אָה four, from אָה (comp. *χθής, ἐχθής*).

5. *Transposition*, in grammar, seldom occurs. An example of it is אָה for אָה (§ 53, 2), because *st* is easier to sound than *ths*. Cases are more frequent in the province of the lexicon, as אָה and אָה lamb; אָה and אָה garment; they are chiefly confined, however, to the sibilants and liquids.

Consonants also, especially the weaker, may at the end of a syllable be softened to vowels, like אָה from אָה, *chevaux* from *cheval* [comp. Eng. *old* = Dutch *oud*], e. g. אָה from אָה, אָה, אָה; אָה man from אָה or אָה (where the Seghol is merely a helping vowel, see above No. 2).\*

\* In the Punic, אָה malkh (king) is in this way contracted to אָה, see *Mon. Phœnicia*, p. 431.

## SECT. 20.

## DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesh essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַתָּנוּ we have נָתַתָּנוּ *we have given*; for שֵׁתָּתִי, שֵׁתָּתִי *I have set*.
- b) in cases of assimilation (§ 19, 2), as יִתְּנֶה for יִתֵּן. In both these instances it is called *Daghesh compensative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַד *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal Sh'va) comes between. Hence this is done a) when a long vowel precedes, הוֹלִלִים which is read *ho-llim* (§ 26, Rem.), שִׁמְרֵי, שִׁמְרֵי; b) when a *Daghesh* has already been omitted, as הָלַלְתָּ *hāl-lu* for הָלַלְתָּ *hāl-lu*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as בִּרְבָּךְ (*he blesses thee*), יִקְרְאוּנִי (*they call me*), where ה and נ are suffixes; d) when the form has come from another which has a long vowel, as קָלָלְתָּ construct of קָלַלְתָּ. Sometimes the same word is found in both the full form and the contracted, e. g. יִשְׁדְּרֶם Jer. v. 6, and יִשְׁדְּרֶם Prov. xi. 3, *Q'ri*; הִנְנִי Ps. ix. 14, and הִנְנִי Ps. iv. 2.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of *Daghesh* in such cases (*Daghesh euphonic*) is only occasional, as being less essential to the form of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for מַה זֶּה; קוּ-מִלֹּט־טָוּ *qu-mils-ts'u* (*arise! depart!*) Gen. xix. 14; וְאֶבְלָתָּ *u-eb-lat-ta* Deut. xxvii. 7.\*

In some instances words thus united are contracted into one, as מַה־זֶּה for מַה־זֶּה, מַלְכֶם for מַלְכֶם, מַה לָּכֶם *what to you?* Is. iii. 15.

\* Here belong such cases as וְאֶבְלָתָּ, Ex. xv. 1, 21; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

Analogous to the above usage is the Neapolitan *le llagime* for *le la-grime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֵנָבִי for עֵנְבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀριστος, τελεσται, Ἀσκληπιος (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *anndere, unnsere* (for *andere, unßere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתַתָּי for נָתַתִּי *they give*, Ez. xxvii. 19, יָחַלְתָּי for יָחַלְתִּי *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,\* but like the English *all, call, small*. Instead, therefore, of doubling† the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. אַתָּה for אַתֵּה; וְיֵצֵא for וְיֵצֵי. The exceptions are very rare, as אַתָּה *thou*, f., וְיֵצֵא *thou hast given*, Ez. xvi. 33.

- b) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλλοτο Homeric for ἄλλετο); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים.

In these cases it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh<sup>va</sup>* (which is then *vocal*, § 10, 1), and is *never* left out of the *aspirates*, because it materially affects their sound, e. g. כְּחַפְּרָה (*khāpph<sup>rā</sup>* (not כְּחַפְּרָה *khāph<sup>rā</sup>*) Gen. xxxii. 21, כְּחַפְּרָה Is. ii. 4, וְיֵצֵא. On the contrary, it is usually omitted in the preformatives וְ and בְּ

\* This distinction may be illustrated by the English words *small* compared with *swan*, and *boon* compared with *book*.—Tx.

† The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*; ancient German *val* (Fall) gen. *valles*.

in *Piel*, as וַיִּדְבֹּר, וַיִּמְדְּבֹרִים; לִמְנַצֵּחַ for לִמְנַצָּח; so also in וַיִּרְחִי, and in cases like וַיִּלְלֵי for וַיִּלְלֵי, וַיִּנְנִי for וַיִּנְנִי.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמָּכֶם; סִבּוֹתָ for סִבָּתָ (§ 66, 4), יִתְקַנֶּה Is. lxii. 2.

c) In the gutturals (§ 22, 1).

Rem. In the later books we sometimes find *Daghesh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as יִרְחִיחֵם *he terrifies them* for יִרְחִיחֵם (Hab. ii. 17), מִזְרִיגִים *threshing-sledges* for מִזְרִיגִים, 1 Chron. xxi. 23.

SECT. 21.

ASPIRATION AND THE REMOVAL OF IT BY DAGHESH  
LENE.

The *pure hard* sound of the six *aspirates* (ב ג ד כ פ ת) with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13).\* The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesh lene* :

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *al-kên* (*therefore*), עֵץ פֵּרִי *êts p'ri* (*fruit tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1 יְיָהִי בְּאֵשֶׁר *it happened, when*, Judges xi. 5; on the contrary וַיְהִי־כֵן *it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. קָרִי בֶּ *Judges v. 15*.

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant, e. g. קָטְלֵתֶם *ye have killed*, יָבֵד *he is heavy*, יִשָּׂא *he drinks*. On the contrary, after

\* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, γ, δ.

*vocal Sh'va* they take the soft pronunciation, e. g. דְּבִיל *dwelling*, בְּבִרָה *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. דְּרֹשׁ (not דְּרֹשׁוּ) from דָּרַח; מַלְכִּי (not מַלְכִּי) formed immediately from מַלְכִּים (on the contrary מַלְכִּי *māl-kī*, because it is formed directly from מַלְךְ *mālḵ*); גְּדֹחֵב (not גְּדֹחֵב) from גָּדַח. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained.\*
- b) The form מַלְחָה, where we might expect the feeble pronunciation of ר on account of the preceding vowel. But the original form was מַלְחָה, and the relation of ר, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.
- c) The כ in the suffixes דָּ-כֵּן, בָּ-כֵּן, גָּ-כֵּן, has always its feeble sound, because *vocal Sh'va* is before it.
- d) Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates, thus לְקַחֲנוּ Num. xxxii. 14, but לְקַחְנוּ Ps. xl. 15; קָרְבָּן (*qōrbān*), but קָרְבָּן (in pause) Ez. xl. 43.
- e) Finally, certain classes of forms are to be noticed, e. g. מַלְכָּה (*mal'khah*), מְלִיכָה.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *φῆλς*, *τηγός*.

## SECT. 22.

### PECULIARITIES OF THE GUTTURALS.

The four gutturals א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* appears longer in consequence of the omission; hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הַעֵין *the eye* for הַעֵין; יַאֲמַר for יַאֲמַר, &c. The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded

\* A particularly instructive case occurs in § 45, 3.

† Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *role*.

**Dagh. f.** (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. **חודש** *the month*, **החודש** *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *laghesh forte implicitum, occultum, or delitescens*; e. g. **אחים** for **אחיים** *brothers*; **פחים** *snares*; **חורים** *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short A sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

- a) Before a guttural, *Pattach* is used instead of any other short vowel, as *i*, *e* (*Chireq parvum, Seghol*), and even for the rhythmically long *e* and *o* (*Tsere* and *Cholem*); e. g. **זרע** *seed* for **זרע**, **שמוע** *report* for **שמע**. This preference was yet more decisive when the form with *Pattach* was the original one, or was used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; **שולח** *send*, **ישלח** (not **ישלח**); *Pret. Piel.* **שלח** (not **שלח**); **נער** *a youth*, where *Pattach* in the first syllable is the original vowel; **יחמד** for **יחמד**.
- b) But a strong and unchangeable vowel, as **י**, **י**, **י**, (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *a* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables and never under **א**. E. g. **רוח** *rūch*, **שלוח** *shā-lōch*, **רע** *rēch*, **רע** *rē*, **גבוה** *gā-bhōh*, **חשיליח** *hish-līch*, &c.

For the same reason the Swiss pronounces *ich* as *i<sup>a</sup>ch*, and the Arabian **مسيح** *mesiḥ*, though neither writes the supplied vowel. [Analogous to this is our use of a *furtive e* before *r* after long *e*, *i*, *u*, and the diphthong *ou*; e. g. *here* (sounded *hēr*), *fire* (*fīr*), *pure* (*pūr*), and *our* (*our*).]

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. **רוח**, **רוח**, where the **ח** is made the beginning of the new syllable.

The LXX write *a* instead of *Pattach furtive*, as **נח** *Nōh*.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. **נער** for **נער**; **שולח** for **שולח**. The A sound is preferred wherever it would be admissible without the influence of the guttural, as in the *Imp.* and *Fut.* of verbs,

e. g. קָצַץ, קָצַץ. If, however, another vowel serves at all to *characterize* the form, it is retained, as יָצַחַם, יָצַחַל, not יָצַחַל.

2. Seghol is used instead of Pattach both *before* and *under* the guttural, but only in an initial syllable, as יָחַבְלִי, יָחַבְלִי. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as יָחַלְלִי, יָחַלְלִי, יָחַלְלִי; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. יָחַלְלִי, const. state יָחַלְלִי; יָחַלְלִי, יָחַלְלִי.

3. Instead of *simple Sh'va vocal*, the gutturals take a *composite Sh'va* (§ 10, 2), e. g. אָקַשׁ, אָקַשׁ; אָקַשׁ, אָקַשׁ. This is the most common use of the composite Sh'vas.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. שָׁלַחְתָּ (thou hast sent). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh'vas*), which has the same sound as the full vowel preceding, as יָחַשׁב (also יָחַשׁב), יָחַשְׁבִּי (also יָחַשְׁבִּי); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. יָחַשְׁבִּי, יָחַשְׁבִּי; יָחַשְׁבִּי, יָחַשְׁבִּי (*yô-ôbh'dhû* (from יָחַשְׁבִּי), *yâhâph'khû* (from יָחַשְׁבִּי).

Rem. 1. *Simple Sh'va* under the gutturals, the Grammarians call *hard* (רָחֹק), and the *composite Sh'vas* in the same situation *soft* (רָחֹק). See observations on verbs with gutturals (§§ 61-64).

2. Respecting the choice between the three composite Sh'vas it may be remarked, that

a) ה, ח, ע, at the beginning of words prefer (ה), but א (ח), e. g. חָמוֹד, חָמוֹד, חָמוֹד. But when a word receives an accession at the end, or loses the tone, א also takes (ח), as אָלֵי to, אָלֵיכֶם to you; אָלֵל to eat, but אָכַל Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite Sh'va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sh'va; as *Pret. Hiph.* חָצַמְרִי (according to the form חָצַמְרִי), *Inf.* חָצַמְרִי (conformed to חָצַמְרִי), *Pret. Hoph.* חָצַמְרִי (conformed to חָצַמְרִי).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The ך, which the Hebrew uttered also as a guttural (§ 6,



2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

- a) The exclusion of Daghesth forte; in which case the vowel before it is always lengthened, as בִּרְךָ for בִּרְךָ, בִּרְךָ for בִּרְךָ.
- b) The use of *Pattach*\* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיֵּרָא and *he saw* from וַיֵּרָא; וַיֵּסָר for וַיֵּסָר and *he turned back*, and for וַיֵּסָר and *he caused to turn back*.

Unfrequent exceptions to the principle given under letter א are מִרְרָא, Prov. xiv. 10; שִׁרְרָא, Ezek. xvi. 4, where ר is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX write שִׁרְרָא *Σύρρα*). There are some other cases in which no lengthening of the vowel has taken place, as מִרְרָא (for מִרְרָא) 2 Sam. xviii. 16.

### SECT. 23.

#### OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *qui-escet*), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלָא *he has filled*, וַיֵּרָא *she*, מָצָא *to find*, וַיֵּרָא *he*; מִצְאָה, מִצְאָה. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מִצְאָה, וַיֵּרָא for וַיֵּרָא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאָסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half-vowel (*vocal Sh'va*) in the middle of a word: for then the vowel *under* א is either shifted back so as to be united with the vowel *before* it into a long sound, as לֶאֱמַר for לֶאֱמַר, לֶאֱכֹל for לֶאֱכֹל, also לֶאֱכֹל with א changed to ו for לֶאֱכֹל; or it wholly displaces it, as in בָּרָאם for בָּרָאם Neh. vi. 8, חֲטָאִים (*chōtīm*) for חֲטָאִים (*sinning*) 1 Sam. xiv. 33, מֵאָתַיִם (*two hundreds*) for מֵאָתַיִם, רִאשֵׁי (*heads*) for רִאשֵׁי.

\* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in *pos*, as ἐλγέα for ἐλγή from ἐλγός.—Ta.

Sometimes there is a still greater change in the word, as *יִשְׁמְעָאֵל* for *יִשְׁמַעְעָאֵל*, *יִשְׁמַעְעָאֵל* (*business*) for *יִשְׁמַעְעָאֵל*. Sometimes also the vowel before א remains short when it is *a*, e. g. *יִרְאֵדְנִי* for *יִרְאֵדְנִי*, *יִרְאֵדְנִי* for *יִרְאֵדְנִי*, *יִרְאֵדְנִי* for *יִרְאֵדְנִי*.

3. Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. *בִּיר* for *בִּיר* (*cistern*), *רִיח* (*buffalo*) for *רִיח*, *רִישׁוֹן* (*the first*) for *רִישׁוֹן* Job viii. 8, comp. *לֹא* for *לֹא* (*not*) 1 Sam. ii. 16 *K'thibh*; at the end of a word ה also is written for א, as *יִמְלֵה* (*he fills*) for *יִמְלֵה* Job viii. 21.

4. Finally, such an א sometimes falls altogether away, e. g. *יָצֵאתִי* (*I went forth*) for *יָצֵאתִי*, *מְלֵאִי* (*I am full*), Job xxxii. 18, for *מְלֵאִי*, *אָמַר* (*I say*) constantly for *אָמַר*, *לָהֶשֶׁת* (*to lay waste*) 2 Kings xix. 25, for *לָהֶשֶׁת* Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *a*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A*-sound, as *קָאם* Hos. x. 14, for the usual *קָם* (*he stood up*). Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh'va*), but always receives a full vowel, usually *E*, as *אָכַל* in Syr. *ekhal*. Accordingly in Hebrew also, instead of a *composite Sh'va* it receives, in many words, the corresponding long vowel, as *אָזִיר* *girdle* for *אָזִיר*, *אָתִיר* *tents* for *אָתִיר*, *אָתִיר* *stalls* for *אָתִיר*.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ו (not being part of the root), as *הֵלְכוּ* for *הֵלְכוּ* (*they go*), Josh. x. 24, *אָבוּא* (*they are willing*), Is. xxviii. 12. Similar are *נָקִי* for *נָקִי* *pure*, *לֵי* for *לֵי* *if*, *אָמַר* for *אָמַר*. The case is different in *וּדָא* and *וּדָא*, see § 32, Rem. 6.

5. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;\* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without Mappiq, or with Raphe

\* A very few examples are found in *proper names*, as *עֲזַחְזָאֵל* which are compounded of two words, and in many MSS are also written in two separate words. One other case, *יִרְאֵדְנִי* Jer. xli. 20, is also in the printed text divided by *Maggeph*, in order to bring the *quiescent* ה at the end of a word

ה) then remains only as representative of the final vowel, e. g. לה (to her), Num. xxxii. 42, for לה; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable the ה often disappears and is omitted in writing, as לבקר (in the morning) for להבקר, בארץ (in the land) for בלהארץ, contracted ירחיק. In these cases of contraction, the half-vowel ' (ֿ) before ה is displaced by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as בהם (in them), from בהם; or both are blended into a diphthong, as סיסר (also סיסר) from סיסר, סיסר from סיסר.

Rem. According to this, the so called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, to represent final *a*, as also *o*, *e*, and *i* (Seghol), e. g. אשה, גלה, גלה, יגלה. In connexion with *o* and *e* it is occasionally changed for ך and ך (ראח=ראח) Hos. vi. 9), and in all cases for ך according to later Aramaean orthography, particularly in connexion with *a*, e. g. שנה (sleep), Ps. cxvii. 2, for שנה, נשח (to forget), Jer. xxiii. 39, for נשח, &c.

## SECT. 24.

### CHANGES OF THE FEEBLE LETTERS ך AND ך.

The ך [the sound of which is probably between our *w* and *v*] and the ך [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ך or ך occurs (§ 68, &c., § 84, III.—VI.).

1. The cases where ך and ך lose their power as consonants and flow into vowel-sounds, are principally only in the middle and end of words, their consonant-sound being nearly always heard at the beginning. These cases are chiefly the following:

- a) When ך or ך stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus ביהודה for ביהודה; יקץ for יקץ; הושב for הושב; הושב for הושב.

so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisrā'ēli* (properly, *-liy*, hence *fem. -liyya*), עָשָׂה (*made*, Job xli. 25, for עָשָׂהוּ (comp. עֲשֹׂהוּ 1 Sam. xxv. 18, *K'thibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵן *quiet*, מַי מֹנֶה *May month*, גּוֹי *nation*, נִגְלִי *disclosed*. But with short *a*, ו and י mostly form a diphthongal *o* and *e*, see below No. 2, *b*.

- b*) Somewhat less frequently when a vocal *Sh'va* precedes, and such syllables are formed as *q'vom*, *b'vo*. Hence בּוֹא for בּוֹא, קוֹם for קוֹם. But י and ו always quiesce when they stand at the end of a word and are preceded by a *Sh'va*; as יָהִי for יָהִי (from יָהִי), פֵּרִי for פֵּרִי. *c*) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם for קוֹם, קוֹם for קוֹם. Comp. [*par-vum* contr. *parum*], *mihi* contr. *mī*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as *y*, or *y* (like *e* for אָ); and so in the LXX Ἰουδα is written Ἰουδα, Ἰσαακ, Ἰσαακ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple *Sh'va*, e. g. בִּיחָרוֹן for בִּיחָרוֹן Eccles. ii. 13, בִּיחָלִי (in some editions) for בִּיחָלִי Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

- a*) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as יִיטֵב for יִיטֵב (analogous form יִקָּטֵל); הוֹשֵׁב (habitare factus est) for הוֹשֵׁב. *b*) When a short *a* stands before י and ו, there arise diphthongal *e* and *o* (according to § 7, 1); thus הוֹשֵׁב becomes הוֹשֵׁב; עוֹלָה, הוֹשֵׁב, הוֹשֵׁב. *c*) But when the vowel-sign is heterogeneous, and at the same

\* Instances in which no contraction takes place after a short *a* are צִמְיָנִים 1 Chron. xii. 2; אִי־סִירָם Hos. vii. 12; שְׁלֵחָי Job iii. 26. At times both forms are found, as עוֹלָה and עוֹלָה *evil*; חַיִּי (*living*), construct state חַיִּי. Analogous is the contraction of מוֹת *death*, constr. מוֹת, עֵינִי *eye*, constr. עֵינִי.

time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus *יִירָשׁ* becomes *יִירֶשׁ*; *קָנָם* becomes *קָם qām*; *נָלִי* and *שָׁלִי* become *נָלָה* and *שָׁלָה*.\*

An original *ִ* at the end of words becomes

- a) *ִ* (for *ִ* is never written at the end of a word), when the impure sound *a* must be used; e. g. *יָגֵלָה* for *יָגֵלִי* (§ 74, 1); *מִרְאָה* form for *מִרְאִי*; *שָׂדֶה* field (poet.), common form *שָׂדֶה*.†
- b) *ִ*, when the *a*-sound predominates, and is characteristic of the form; as *נָלָה*, *נָלָה*, *נָלָה* for *נָלִי*, *נָלִי*, *נָלִי*.

## SECT. 25.

### UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and completeness, only from the nature of the grammatical forms and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *i*, *ū*, *ē*, *ō*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *i* and *ē* by *י*, *ū* and *ō* by *ו*, with their appropriate vowel-signs, thus *יִ*, *יֵ*, *וִ*, *וֵ*, as in *מְשִׁיחַ* anointed, *הַיְכָל* palace, *דְּבַר* dwelling, *קוֹל* voice. The defective mode of writing these vowels (§ 8, 4) may in general be regarded as an exception, e. g. *מְשִׁיחַ* for *מְשִׁיחַ*, *קוֹל* voices for *קוֹלֹת*, *דְּבַר* for *דְּבַר*; so also may the contrary case, when now and then a merely rhythmical long vowel of these two classes is written *fully*, e. g. *יִקְטֹל* for *יִקְטֹל*.

2. The unchangeable *a* has in Hebrew, as a rule, no repre-

\* The Arab writes in this case, etymologically, *يَلِي*, but speaks *gala*. So the LXX write *יָלִי*, *Σιγᾶ*. But for *שָׁלִי* is written in Arabic *شَلَا*.

† When any addition is made, at the end, to these forms in *ִ*, the original *ִ* is frequently restored. See § 91, 9, Rem.

sentative among the consonants, though in Arabic it has, namely the *א*, which occurs here but very seldom (§ 9, 1, § 23, 4, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms, see § 83, Nos. 6, 13, 28.

The numerous cases, where the *א* is connected with a foregoing vowel only by accident, do not belong here, e. g. *אָפֵּן* *he found*, *אָפְּנָה* *she found*, *אָפֵּן* *to find*, *אָפְּנִי* *my finding*.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. *גָּנֵב* *thief*, likewise in every closed syllable, when another of the same kind follows, e. g. *מַלְבוּשׁ* *garment*, *אֲבִירִן* *poor*, *מִדְבָּר* *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. *הַרְיָאֵל* for *הַרְיָאֵל* *mountains of God*; *בֵּרַךְ* for *בֵּרַךְ* *he has been blessed*.

## SECT. 26.

### OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

In order to survey the laws according to which the long and short vowels are chosen or exchanged one for another, it is necessary to learn the *theory of the syllable*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1; and, partly, to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is *א* (*and*), in certain cases for *א*, e. g. in *אֶמֶלֶךְ*.\* The word *אֶמֶר* is no exception, because the *א* has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in *אֶמֶלֶךְ* the first and last are open. See No. 3.

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\* It may be questioned whether *א* in the above position be a real exception; for *אֶמֶלֶךְ* ought probably to be pronounced *wamalék* (not *amalék*), the *א* retaining its feeble consonant sound before the *Šaureq*.—Th.

- b) With a half-vowel or vocal Sh<sup>va</sup>, as *p*<sup>o</sup> in פֵּרִי *p<sup>o</sup>ri* (*fruit*), *ch*<sup>a</sup> in חֲצִי *ch<sup>a</sup>tsi* (*half*), *t*<sup>a</sup> in קָטְלִי *qā-t<sup>a</sup>-lū*. Such we call *half-syllables*, see No. 4.
- c) With one consonant: a *closed* or *mixed* syllable, as the second in קָטַל, לֵבָב. See No. 5.
- Here belongs also the *sharpened* syllable, as the first in קָטַל *qāt-tēl*, see No. 6.
- d) With two consonants, as קָטַלְתָּ. We shall now (in Nos. 3–7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,\* whether they have the tone, as בָּהּ in *thee*, סֵפֶר in *book*, קֹדֶשׁ in *sanctuary*, or not, as קָטַל, לֵבָב in *heart*, יִרְאוּ in *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tsere*) in an open syllable before the tone (pretonic vowel, e. g. לָהֶם, יָקִים, קָטַל, לֵבָב.†

*Short* vowels in *open* syllables occur only in the following cases:—

- a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*Segholates*), as בָּלָדָה, נַעַר *youth*, בֵּיתָה *house*, יָרַב, from בָּלַד, נָעַר, בֵּיתָה, יָרַב. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָרַב another form for יָרַב (§ 74, Rem. 3, b);
- b) In certain forms of the *suffixes*, as קָטַלְתָּ, הִדְבָּרְךָ (from הִדְבָּרָה);
- c) Before the so-called *He local*, which has not the tone (§ 88, 2), e. g. בָּרַחְתָּ לְכַרְמֵל *towards Carmel*, בָּרַחְתָּ לְמִדְבָּרָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, namely

\* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *étéveto*, Arab. *qātālā*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arab has for this pretonic vowel constantly a short vowel: the Chaldean only a *vocal Sh<sup>va</sup>*, לָהֶם *to them*, יָקִים, קָטַל, לֵבָב, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, a). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of *Sh<sup>va</sup>*, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a *vocal Sh<sup>va</sup>* upon the shifting forward of the tone.

d) In these connexions  $\text{בָּרַךְ}$ ,  $\text{בָּרַח}$ ,  $\text{בָּרַח}$ , as  $\text{טַעַמוֹ}$  *his taste*,  $\text{רָאָהוּ}$  *he will bind*,  $\text{פָּעֵלָהּ}$  *his deed*; and

e) In some other forms of the *Segholates*, as  $\text{פָּעֵלָהּ}$  *pō-ōl'kha* (*thy deed*),  $\text{שְׁרָשִׁים}$  *shō-rāshim* (*roots*), comp. page 47.

The first syllable in  $\text{הִתְחַדְּשׁ}$ ,  $\text{הִתְחַדְּשׁ}$ , and similar forms, does not come under this, but under No. 6. below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They are so short and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g.  $\text{לִּחִי}$  (*cheek*) *l'chi*,  $\text{יֵל־מִדְּחִי}$  *yil-m'dhū*,  $\text{חִלִּי}$  (*sickness*) *ch'li*,  $\text{פֹּ-לֹ}$  (*po-lō*). The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard  $\text{לִּחִי}$  as forming but one syllable *l'chi*, and not two *l'-chi*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh'va* is obviously of a different sort from the open syllable with full vowel (No. 3). But yet that half-vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears from the use of *Methegh* (see § 16, 2, b). Such syllables may be called *half-syllables*.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,\* as  $\text{מַלְכָּה}$  *queen*,  $\text{וְהִשְׁבִּין}$  *understanding*,  $\text{חֲכָמָה}$  *wisdom*;  $\text{וַיָּסֹב}$  *and he turned back*,  $\text{וַיָּקָם}$  *and he set up*,  $\text{וַיָּקָם}$  *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g.  $\text{הָיָה}$  *he was wise*,  $\text{חָכָם}$  *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are  $\text{דָּבָר}$ ,  $\text{קָשָׁל}$ ,  $\text{יָקָם}$ ; in the last but one,  $\text{קָשָׁלָהּ}$ ,  $\text{קָשָׁלָהּ}$ . Examples of short vowels,  $\text{קָשָׁל}$ ,  $\text{אָחָם}$ ,  $\text{שָׁכָם}$ ; in the penultima,  $\text{קָשָׁלָהּ}$ ,  $\text{יָקָםָהּ}$ .

\* There are some exceptions, when a word loses the tone through *Maqqeph*, as  $\text{קִיב־הָדָר}$  (*k'ithabbh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*i*) occurs only in the particles  $\text{אֵם}$  and  $\text{עֵם}$ , which, however, are mostly toneless because followed by *Maqqeph*.



6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as *מַמִּי* *im-mī*, *כְּלִי* *kūl-lī*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as *מַמִּי*, *הַמִּי*, or long, as *מִמִּי*, *הִמִּי*.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as *מִרְמָה*, *קִטְלָה*, *נִיבָה*, yet sometimes also *Tsere*, as *נִירָה*, *נִיבָה*. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'va* after a short vowel belongs to the foregoing syllable and is *quiescent*, as *מִרְמָה* *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as *קִטְלָה* *qō-t'-lā*, *הַמִּי* *hō-mī*. The *composite Sh'va* belongs always to the following syllable, as *פִּזְלוֹ* *pō'-lō*, even after a short vowel, as *מַמִּי* *mā-mō*, *הַמִּי* *hō-mō*.

## SECT. 27.

### CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflexion of words, we may lay down these *fundamental principles*,

- a) That they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. *דָּבָר*, *דָּבָר*; *חֲזִיז*, *חֲזִיז*; *זָכָר*, *זָכָר*; *חֲזִיז*, *חֲזִיז*.
- b) That they are usually made within the limits of one and the same vowel-class [§ 8]. Thus *a* may be shortened into *ā* and *ā*, *ē* into *ī* and *ē*, *ō* into *ū* and *ū*; and with the same limitation the short vowels may become long. But such a change as turning *a* into *u* can never take place.

The most material exception consists in the approximation of the first vowel-class to the second by attenuating *Pattach* into *Chireq* and *Seghol*, see below Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, namely,

Long vowels (by the influence of the tone). Corresponding short vowels

|    |          |    |                                       |
|----|----------|----|---------------------------------------|
| ֶ֫ | <i>a</i> | ֶ֫ | <i>a</i>                              |
| ֵ֫ | <i>e</i> | {  | ֵ֫ <i>a</i> , <i>e</i>                |
|    |          | {  | ִ֫ <i>i</i>                           |
| ֹ֫ | <i>o</i> | {  | ֹ֫ <i>o</i> ( <i>Qamets chatuph</i> ) |
|    |          | {  | ֻ֫ <i>u</i>                           |

To these add the half-vowels  
or Sh'vas ְ, ַ, ֿ, ֿֿ,  
as the utmost shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26 the following changes occur:—

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יֵד, as יְדִי־יְהוָה *hand-of-Jehovah*; בֶּן *son*, בֶּן־הָאָדָם *son-of man*; כֹּל *whole*, כָּל־הָעָם *the whole-of-the-people*; also when the tone is moved backwards, e. g. יָקָם, יִקָּם, יִלָּךְ, יִלָּךְ. Farther, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר *book*, סֵפֶר *my book*; קֹדֶשׁ *sanctuary*, קֹדֶשׁ *my sanctuary*. In these cases *Tsere* (*e*) passes over into *Seghol* (*e*) or *Chireq* (*i*), *Cholem* (*o*) into *Qamets-chatuph* (*o*). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*, as אִם *mother*, אִמִּי *my mother*; הָק *statute*, fem. הִקָּה.

The short vowels *i* and *u* are more pure, and hence pass for shorter than *e* and *o*.

2. On the contrary, a short vowel is changed into a corresponding long one:—

- a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל *he has killed him*; הָב, *Plur.* הִבּוּ *give ye*.
- b) When a syllable, which should be sharpened by *Daghesch*

*forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

c) When it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא for מָצָא *he has found*.

d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal Sh<sup>va</sup>), or even wholly *fall away*, and make room for the mere syllable-divider (silent Sh<sup>va</sup>), e. g. שֵׁם (*name*), pl. שֵׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*). Whether the vowel remains, or is changed into a half-vowel, or quite falls away (הֵם, הֵי, שָׁם, שְׁמִי), and which of the two vowels in a monosyllable disappears, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is usually shortened, as יָקָר (*dear*), *fem.* יִקְרָה *y'qārā*; in the inflexion of verbs, the second, as יָקָר (*he is dear*), *fem.* יִקְרָה *yāq'rā*. Thus we have a half-vowel in place of

a) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns), as דָּבָר *word, plur.* דְּבָרִים; גָּדוֹל *great, fem.* גְּדוֹלָה; לֵב *heart, plur.* לְבָבִי *my heart*; תָּשׁוּב *she will return, fem.* תִּשְׁוֹבִי\* *they (fem.) will return*.

b) The short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflexion of verbs, E. g. קָטַל *fem.* קָטְלָה *qāt'lā*; קָטַל *plur.* קָטְלִים *qōt'lim*; יִקְטֹל *yīqt'lū*. The *Seghol* as a helping-vowel falls quite away (becomes silent Sh<sup>va</sup>), e. g. מָלַךְ (for מֶלֶךְ), מְלָכִי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as יָשׁוּב, יִשְׁוֹב; בָּרַךְ, בְּרָכָה.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened so that the first becomes *i* and the second quite falls away. From דָּבָר we have in the *plur.* דְּבָרִים, and with a grave *suffix* [i. e. one that always has the tone] this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *i* see especially in Rem. 3 below.

\* The vowel, which here disappears on the shifting of the tone forward, is the so-called *prætonic vowel* in an open syllable, concerning which see in § 9, 1, 2 and § 26, 3.

Some other vowel-changes, mostly with respect to quantity, are exhibited in the following remarks:—

Rem. 1. The diphthongal  $i\delta$  (from *au*), as also the  $\delta$  sprung from the firm  $\delta$  (§ 9, 10, 2), is longer than  $\imath$   $\delta$ ; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. נָקִים, נָקִים (see Paradigm *M. Niph.*); מָנוּחַ *fight, fem.* מְנוּחָה, with *suff.* מְנוּחָה; מְנוּחָה *sweet, fem.* מְנוּחָה. The  $\imath$  stands sometimes even in a sharpened syllable, חֲנֻכָּה Ps. cii. 5, חֲנֻכָּה Ez. xx. 18. The same relation exists between  $\imath$ — $\delta$  and  $\imath$ — $\imath$ .

On the contrary  $\imath$   $\delta$  is shortened into  $\delta$ , which appears in the tone-syllable as a tone-long  $\delta$  (*Cholem*), but on the removal of the tone becomes again  $\delta$  (*Qamets-chatuph*), as רָקִים (he will rise), רָקִים (jussive: let him rise), וַיָּקָם (and he rose up), see Parad. *M. Kal.* So also  $\imath$ — becomes a tone-long *Tsere* ( $\epsilon$ ), and in the absence of the tone, *Seghol* ( $\epsilon$ ), as רָקִים (he will set up), רָקִים (let him set up) וַיָּקָם (and he set up), see Parad. *M. Hiphil.*

2. From a *Pattach* ( $\tilde{a}$ ) in a closed syllable there arises a *Seghol* ( $\epsilon$ ), through a farther shortening or rather weakening of the sound. This happens,

a) Sometimes when the tone hastens on to the following syllable, as יָדְכֶם your hand for יָדְכֶם, אֲבִיחֶר (prop. n.) for אֲבִיחֶר; especially when a *Daghesh f.* is omitted in a letter which would regularly close a sharpened syllable, as אֲבִיחֶר Ex. xxxiii. 3 for אֲבִיחֶר I destroy thee, יְחֻזְקֶנֶּךָ Ezekiel for יְחֻזְקֶנֶּךָ (whom God strengthens).

b) Necessarily and always when *Daghesh forte* is omitted in a guttural that has a *Qamets* under it. Thus always הָ— for הָ— (הָ—), e. g. אֲחֵיו his brothers for אֲחֵיו, from אֲחֵיו the vision; אֲחֵיו false for אֲחֵיו, and so always with ח. With ח and ע the *Seghol* is used only where a greater shortening is required on account of the distance of the tone, hence חֲרָרִים for חֲרָרִים the mountains, but חֲרָרִי the mountain; חֲרָרִי the misdeed, but חֲרָרִי the people. Before א and ר, where a short sharpened vowel cannot so easily stand (§ 22, 1), *Qamets* is almost constantly used, as אֲבִיחֶר the fathers, חֲרָרִי the firmament; yet חֲרָרִי num ego?

c) In syllables properly ending with two consonants, e. g. קָלֵב (also in Arabic pronounced *kalb*) for which we get first קָלֵב, and then with a *helping Seghol* (§ 28, 4) קָלֵב; קָלֵב (jussive in *Hiphil* from קָלֵב), then קָלֵב, and finally קָלֵב\*.

3. In a closed (and sharpened) syllable, which loses the tone,  $\tilde{a}$  is at times attenuated into  $\imath$ , e. g. דָּמָם your blood for דָּמָם, מִדָּה his measure for מִדָּה, יָלַדְתִּי I have begotten, יָלַדְתִּי I have begotten thee.† Comp. above דָּמָם, דָּמָם.

\* So the LXX also speak *Μελχισεδέκ* for מֶלְכִּי־צֶדֶק.

† Analogous to this attenuating of  $\tilde{a}$  into  $\imath$  is the Latin *tango, attingo, laxus, prolixus*; and to that of  $\tilde{a}$  into  $\epsilon$  (in Rem. 2) the Latin *carpo, decerpo; spargo, conspergo*.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also
- a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. *ḫalīfah* read *ḫalīfē*), as *מָה* and *מַה* *what?* (§ 37, 1) see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
  - b) Even from the weakening of *u*, as *אַתָּם* (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5; *לָהֶם* (*to them*) from the original *lahum*. Comp. page 40.
5. Among the half-vowels, (·) is shorter and lighter than (· ·) and the group (· ·) than (· · ·), e. g. *אֶדוֹם* *Edom*, *אֶדוֹמִי* *Edomite*; *אֱמֶת* *truth* *אֱמֶתוֹ* *his truth*; *נִסְתָּרִים* *hidden, plur.*; *יְהוֹבָרְחָי* *יְהוֹבָרְחָי*.

## SECT. 28.

## RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal *Sh'va*), and there comes another half-syllable before it, then this latter receives instead of the *Sh'va* an ordinary short vowel, which is regularly *i* (Chireq), but with gutturals *a* (Pattach). E. g. *נָפַל* (*to fall*) *n'phōl*, with the preposition *בְּ* not *בְּנָפַל* *ḥ'n'phōl*, but *בִּנָּפַל* *bin'phōl*; so also *כִּנָּפַל* *kin'phōl* for *כְּנָפַל*; *לְפָרִי* for *לִפְרִי*; *בִּירוּדָה* (whence *בִּירוּדָה* according to § 24, 1) for *בִּירוּדָה*; *הַמְעַט* (*num parum est?*) *hām'at* for *הַמְעַט* *h'm'at*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as *לִנְפַל* *lin-pōl* Num. xiv. 3, *בְּנִזְר* Jer. xvii. 2.

A similar process occurs in the body of a word, as *רִישִׁי* *rīsh'phē* and *רִישִׁי* *rīshpē*, *אֲנִשִּׁי* from *אֲנִשִּׁים*; yet here the initial vowel comes immediately from a full vowel, and is more like *i* in *יְהוֹרִים* (§ 27, 3).

In Syriac, the usual vowel here is *a* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal *Sh'va*.

2. When the second of the two consonants is a guttural with composite *Sh'va*, then the first takes, instead of simple *Sh'va*, the short vowel with which the other is compounded, so that we get the groups *הַשֵּׁר*, *הַשֵּׁר*, *הַשֵּׁר*, e. g. *הַשֵּׁר* *how*, *לְעָבֵד* *to serve*, *לֶאֱכֹל* *to eat*, *בְּחֹלִי* *in sickness*, for *הַשֵּׁר*, *לְעָבֵד*, *לֶאֱכֹל*, *בְּחֹלִי*. The new vowel in such cases has *Methegh* according to § 16, 2, *a*.

3. When the first *Sh'va* is composite and stands after an open syllable with a short vowel, then it is changed into the

short vowel with which it is compounded, e. g. יַעֲמֹדוּ *yādm'dhū* for יַעֲמֹדוּ *they will stand*, נֶהֱפְחוּ *nēhēph'khū* for נֶהֱפְחוּ *they have turned themselves*, פֹּעֲלָהּ *pööl'kha* (*thy work*).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), namely, ב, ד, ה, \* e. g. יָשָׁב *lei* *him turn aside*, וַיִּשְׁק *and he watered*, קָטַלְתָּ *thou f. hast killed*, וַיִּבֶךְ *and he wept*, יִרְדֵּךְ *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chireq* after י, e. g. וַיִּגַּל for וַיִּגַּל; קָדַשׁ for קָדַשׁ; נָעַר for נָעַר; שְׁלַחְתָּ † for שְׁלַחְתָּ; בָּרַח for בָּרַח. Compare German *Magd* and the old form *Māged*. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels rise out of half-vowels also by reason of the *Pause*, see § 29, 4.

## SECT. 29.

### OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַלְתָּ, דָּבָר; דָּבָר, קָטַלְתָּ.

\* There is no instance of a similar use of ל and ה, which would in that case likewise require Daghesch. [But see הוֹסֵף in Prov. xxx. 6.]

† With the exception, however, of א, as אָרָא *wild ass*, אָרָא *fresh grass*. On account of the feeble sound of the א the helping-vowel may also be omitted, as אָרָא *sin*, אָרָא *valley*.

‡ In this and the analogous examples (§ 64, 2) *Daghesch lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שְׁלַחְתָּ as the original form. (Accordingly שְׁלַחְתָּ *thou hast taken* is distinguished also in pronunciation from שְׁלַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping-vowel, in connexion with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שְׁלַחְתָּ should be read *shalāacht*; although such words as שְׁחַל, נָחַל were always correctly sounded *shāchālth*, *nāchāl* not *naachl*.

(the last two examples have it even on additions to the root); less frequently on the penultima, as in מַלְאָךְ, מַלְאָךְ *night*, קַטְלָהּ

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voces penultima*); for the sake, however, of calling attention to these words, they chiefly are marked in this book with —, as sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בְּרֵאשִׁית *bréshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דְּבָרִים, דְּבָרִים, דְּבָרִים; קָדֵשׁ, קָדְשִׁים; קַטְלָהּ, קַטְלָהּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

a) In certain cases where a syllable is prefixed, as יֹאמֵר *he will say*, וַיֹּאמֶר *and he said*; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקָם, וַיָּקָם; even when the syllable is not closely attached to the word, as תוֹסֵף, אַל-תוֹסֵף *do not add*.

b) When a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).\* E. g. אֶלֶל בּוֹ Job iii. 3, for אֶלֶל בּוֹ; הוֹלֵם פָּעַם Is. xli. 7, for הוֹלֵם פָּעַם; Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.

c) In *pause*. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the

\* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Methegh*.

first wholly loses the tone, as וַיִּכְתֹּב-שָׁם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 50, Rem. 3, § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הַיּוֹם, הַיָּרֵךְ. The changes are as follows:

- a) When the syllable in *pause* has a short vowel, it becomes long; as קָטַל, קָטַל; מִים, מִים; קָטַלָּה, קָטַלָּה; אָרֶץ, אָרֶץ; אָרֶץ, אָרֶץ.
- b) When a final tone syllable begins with two consonants (as קָטַלָּה, see § 26, 4), the vocal Sh<sup>va</sup> under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima. E. g. קָטַלָּה, קָטַלָּה; מִלָּאָה, מִלָּאָה; יִקְטְלוּ, יִקְטְלוּ. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover, *vocal Sheva* in pause becomes *Seghol*, as לָחִי, לָחִי; and a *Chateph* gives place to the analogous long vowel, as אָנִי, אָנִי; חָלִי, חָלִי.
- c) This tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as אָנִכִּי, אָנִכִּי; אָתָּה, אָתָּה; עָתָּה, עָתָּה; and in single cases, like בָּלֵךְ Ps. xxxvii. 20 for בָּלֵךְ, and also לָעִי Job vi. 3 for לָעִי from לָעִי.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* when the syllable closes with *Daghesh forte*, as יִקְטְלוּ.

*Pattach* is sometimes adopted in place of *Seghol*, as וַיִּלְךָ, in *pause* וַיִּלְךָ; אֶל-חָלֹן, in *pause* אֶל-חָלֹן Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. הָשֵׁב for הָשֵׁב Is. xlii. 22; מִבְּרָא, in *pause* מִבְּרָא Is. vii. 6.



## PART SECOND.

### OF FORMS AND INFLEXIONS, OR OF THE PARTS OF SPEECH.

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#### SECT. 30.

#### OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Shemitish languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָרָם *he was red*, אָרֵם *red*, אָרָם *man* (prop. *red one*) Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner, to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צַדִּיק *he was righteous*, צְדָקָה *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָחַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נָגֶב *south* מֵשֶׁנֶּה *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting [most of them being actually found in the cognate dialects].

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the preterite, the *root*, שֹׁרֵשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters* [namely א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, forming the mnemonic expression אֶתָּחַד וְנִלְבַּד מִשֵּׁנֶה וְנִלְבַּד מִשֵּׁנֶה *Ethan, Moses, and Caleb*] which are added in the derivation and inflexion of words. We however employ the term *root* in a different sense, as explained here in No. 2.

2. Many etymologists give the 'name root' to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מלך (to reign).

Verb-stem: מלך he has reigned. Noun-stem: מלך king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. pret.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a *ṭ*, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. קם for קמṭ.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitish languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אב father, אם mother, אח brother, come under this law; thus we have אמי my mother, as if derived from אמם. Yet, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between, form a sort of *root-syllable*, from which again several trilateral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral* roots. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דבק, דרד, דרס, דרס, דרס have all the meaning to *beat* and *to beat in pieces*, and the two stronger letters דך *dakh* [comp. Eng. *thwack*] constitute the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קץ, which imitates the sound of *hewing*, are derived immediately קצץ, קצה, קצה to *cut off*; then קצב, קצצ, קצצ, with the kindred significations to *shear*, to *mow*, and metaph. to *decide*, to *judge* (hence קדין, *Kadi*, a judge). Related to this is the syllable קט, קט from which is derived קטט to *cut into*; קטב to *sharpen*; קטב to *pare*. With a lingual instead of the sibilant, קט, קר; hence קטב to *cut down*, to *destroy*; קטב to

*cut down, to kill*; קָטַן *to cut off, to shorten*; קָטַף *to tear off, to pluck off*; קָרַד *to cut asunder, to split*. A softer form of this radical syllable is כָּס; hence כָּסַף *to cut off, to shear off*; כָּסַח Syr. *to sacrifice, to slay for sacrifice*. Still softer are נוּ and נָד; hence נוּן *to mow, to shear*; נָדַד *to hew stones*; נָדַם, נָדַל, נָדַר *to cut off, to eat off, to graze*; and so נָדַד *to cut, to cut off*; compare also נָדַד, נָדַח. With the change of the palatal for the guttural sound, נָדַח *to hew stones and wood*, נָדַח, נָדַח *to split, divide*, נָדַח arrow (αἶλα), נָדַר *to sharpen*, נָדַר arrow, lightning also נָדַד *to see* (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable חָם expresses the *humming* sound made with the mouth closed (*μῦν*); hence חָמַח, חָמַח (חָמַח), Arab. חָמַח *to hum, to buzz*. To these add בָּהֵם *to be dumb*; דָּהֵם *to become mute, to be astonished*.

The radical syllable רָע, of which both letters have a tremulous sound, means *to tremble*, in the stem-words רָעַד, רָעַל, רָעַם, רָעַשׁ: then it is expressive of what causes tremulous motion or agitation, as thunder (רָעַם), the act of *shattering*, of *breaking in pieces* (רָעַץ, רָעַץ).

Compare with these the radical syllable גָּב with the idea of *elevation, curving upward* (*gibbous*), שָׁר *to break*, לִשׁ, לִשׁ *to lick, to sup*, under the articles קָבַב, קָבַד, לִיז in Gesenius's Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

- a) These roots are mere *abstractions* from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as חָם *perfectus fuit*, קָל *light*.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. חָפַף [comp. Eng. *tap*], חָפַף (*τύπω*), חָפַף (*τύπω*), חָפַף [comp. Eng. *club*], חָפַף (*κόλαπτω*), חָפַף (*λάθω*), חָפַף (*λανθάνω*).
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. חָפַף and חָפַף *to be smooth, to be shorn, to be bald*; and even חָפַף *to be bare*. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as חָפַף *to roll* (spoken of a ball, of the rolling of waves), but חָפַף more for a rough sound, as made in the act of *scraping*—חָפַף, חָפַף, *verro*; חָפַף *to cut stones or wood*, requires a stronger sound than חָפַף *to cut grass, to mow*.
- d) It appears also that those consonants which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as חָפַף, כָּס, נוּ, גָּד (never כָּס, גָּד, נוּ); חָפַף, בּוּ (seldom חָפַף); חָפַף, גָּד (not גָּד). Scarcely ever are the first two radicals the same (חָפַף) or very similar (חָפַף). On the contrary the last two are very often the same (§ 66).\*

\* Letters which are not found associated as radicals are called *incompatible*.

e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as *דָּרַשׁ, דָּרַשׁ* to tread down, to thresh; *אָנַץ, אָנַץ* (comp. *אָנַס*), to press, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *falsus*, *falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk, walk*. Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. *הָנַק, הָנַק, הָנַק* to be narrow, to afflict; *אַנְגָּו, angō* [anguish, Welsh *yngh, angau*]; *דָּרַק, דָּרַק* to tread [comp. *track*]; *בְּרַם, βέριμα, fremo* [Welsh *brefu*], to make a humming sound (to buzz, hence to spin), &c.

A full development of this active change among the elements of the language, may be found in the later editions of *Gesenius's Hebrew Lexicon*. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as imitations of nature, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process or later epoch of the language belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.\* This lengthening of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two trilateral stems, so that then even *quinteliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as *קָטַל, קָטַל, קָטַל*; *סָבַב, סָבַב, סָבַב*, are not regarded as quadrilaterals, but as variations in conjugation (§ 54). So likewise the few words which are formed by prefixing *שׁ*, as *שִׁלְהָבָה* flame from *לָהַב*, Aram. conj. *Shafel* *שִׁלְהַב*.

Rem. on a). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as *קָטַל, קָטַל* to shear off, to eat off; *שִׁבְרִית = שִׁבְרִית* sceptre; *וָצֵה* to glow; *וָצֵה* hot wind (the first form with *ר* frequent in Syr.). This mode of formation is analogous with

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They are chiefly such as too strongly resemble each other, as *קָנַ, גָּנַ, בָּהַ, פָּה*. Some letters, however, have been falsely considered incompatible, as *רֵל*, which are often found associated, e. g. in *וָרֵל* and *וָרֵל*, from the harsher forms *וָרֵר, וָרֵר*. Comp. *γραντός* by the side of *γράβδης*, *δράω* by the side of *ῥέδω*, and much that is analogous in Sanskrit.

\* Especially in Æthiopic, where these forms are very frequent, see Hupfeld's *Exercitatt. Æthiop.* pp. 24 foll.

*Piel*, and in Aramaean the two forms exist together, as עָרַץ, עָרַץ. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo*, from *fid*, *scid* (σκειδάω), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as עָרַץ an *axe*, from עָרַץ to *cut* [comp. *graze*]; עָרַץ an *orchard*, from עָרַץ; עָרַץ *flower-cup*, from עָרַץ *cup*; from עָרַץ to *tremble*, עָרַץ to *hop*; (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as עָרַץ a *frog*, perhaps prop. *marsh-hopper*, from עָרַץ to *hop*, and Arab. رِيش a *marsh*. עָרַץ *tranquil*, from עָרַץ to *be quiet*, and עָרַץ to *be at rest*; or a feeble letter is cast away, as עָרַץ a *bat*, from עָרַץ *dark* and עָרַץ *flying*. Still bolder changes are sometimes made in the amalgamation of words, as עָרַץ (ὁ δειρ) Dan. viii. 13 from עָרַץ.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from עָרַץ (*hop*, see above), עָרַץ with the same signification; hence עָרַץ a *partridge* (from its hopping, limping gait); עָרַץ a *chain* for עָרַץ, from עָרַץ, עָרַץ.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 103, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflexion.\* Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 97, &c.)

## SECT. 31.

### OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the Syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is

\* Comp. *Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung*, in the *Zeitschrift für die Kunde des Morgenlandes*, Bd. II. S. 124 ff. 427 ff.

exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitish, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches [called the *Romance language*]. The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קָטַל, קָטַל, קָטַל, קָטַל, קָטַל). We have an example of the other method in הִרְקַטַּל, and of both in the same word in הִרְקַטַּל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 88].

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## CHAPTER I.

### OF THE PRONOUN.

#### SECT. 32.

#### OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest\* and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

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\* Among other proofs of the high antiquity of these words is the very striking coincidence between them and the pronouns of the ancient Egyptian language (by far the oldest in which we possess written monuments), see the comparison in *Allg. Lit. Zeitung*, 1839, No. 80.

2. The pronouns in their separate and chief forms, or as expressing the nominative, are the following:—

| <i>Singular.</i> |                                                                                                                                                                                | <i>Plural.</i>                                                                                                                                    |
|------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. comm.         | אֲנִי, in pause }<br>אָנִי, in pause } I.<br>אַתָּה (את), in pause }<br>אַתָּה } thou.<br>אַתָּה (את) prop. אַתְּ }<br>2. { m. }<br>f. היא } he.<br>3. { m. } she.<br>f. הוא } | 1. comm. אֲנֵינוּ (אֵנִינוּ), } we.<br>(אֵנוּ)<br>2. { m. אֲתֵמּוּ }<br>f. אֲתֶנּוּ, אֲתֵנּוּ } ye.<br>3. { m. הֵמָּה } they.<br>f. הֵנּוּ, הֵן } |

The forms included in parenthesis seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

## REMARKS.

### **I. First Person**

1. The form אָנִי is nearly as frequent in the Old Testament as אֲנִי. The former exists in the Phœnician, but in no other of the kindred dialects; from the latter are formed the *suffixes* (§ 33). In the Talmud אֲנִי is constantly used, and אָנִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. מְאֲרָנִי is manifestly the plural of אֲרָנִי (with the exchange of כ for ח), as also אֲנִי is of אָנִי. The form אֲנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*K'athibh*). The form אֲנִי is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אֲנִי alone appears).

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender, as does the second person addressed (in Greek, Latin, and German [as also in English, Celtic, &c.] the distinction is omitted here also), and the third person spoken of.

## II. *Second Person.*

4. Instead of Dagheesh forte in דָּאָח, דָּאָח, דָּאָח, דָּאָח, from דָּאָח, &c., the kindred dialects have an *n* before the ד, Arab. *anta* f. *anti* thou, plur. *antum* f. *antuma* ye. The essential syllable is דָּח *ta* (see § 44, 1); the *n* prefixed is demonstrative, and gives more support to the form. דָּאָח without ד occurs only five times, e. g. Ps. vi. 4, and each time as *K'hibh* with

\* In Phœnician it is written 𐤍𐤏, without the ending 𐤍, and spoken somewhat like *anekh* (Plauti *Pœnulus*, V. 2, 35., Gesenii *Mon. Phœnicia*, pp. 376, 437). A trace of this form is found in the Æthiopic *gatalku* (*I have killed*). In ancient Egyptian ANK (pronounced *anok*).

the *Q'ri* *הָאֵלֹהִים*. As the vowels of the text belong to the *Q'ri* (§ 17), the reading of the *K'thibh* may have been *הָאֵל* as an abbreviation from *הָאֵלֹהִים*.

The feminine form was originally pronounced *הָאֵלֶּה* (with the feminine designation *הָ*, probably from *הָאֵלֶּה* she, properly *thou she*, compare *הָאֵלֶּה*, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (§ 44, Rem. 4, § 58, 1). The *הָ*, however, was but slightly heard (in Syriac it was at length only written, not pronounced), and therefore fell away, so that the Jewish critics, even in the above mentioned passages, place in the *Q'ri* *הָאֵלֶּה*, whose *Sh'va* stands in the punctuation of the text (§ 17). The same final *הָ* appears, moreover, in the unfrequent forms of the suffix *הָאֵלֶּה*, *הָאֵלֶּה* (§ 57).

5. The plurals *הָאֵלֶּה*, *הָאֵלֶּה* are blunted forms (comp. § 27, Rem. 4, *b*) of *הָאֵלֶּה* (Arab. *antum*, Chal. *הָאֵלֶּה*, a form which lies at the foundation of some verbal inflexions, § 58, 1), and *הָאֵלֶּה* or *הָאֵלֶּה*, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. *הָאֵלֶּה* is found only once (Ezek. xxxiv. 31, where another reading is *הָאֵלֶּה*), and *הָאֵלֶּה* (for which MSS. have also *הָאֵלֶּה*) occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending *הָאֵלֶּה* see No. 7.

### III. Third Person.

5. The *הָ* was, perhaps, heard at the end of *הָאֵלֶּה* and *הָאֵלֶּה* as a kind of half-vowel, *hūa*, *hīa*, as *e* in German *die* (old Germ. *thū, thīa*), *sie*, *wie*. A trace of this appears in the Arabic; as *humā*, *hiya*, in the common dialect *hūa*, *hīa*.

The masculine *הָאֵלֶּה* is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for *הָאֵלֶּה*, give it the appropriate pointing of this form (*הָאֵלֶּה*), and require it to be read *הָאֵלֶּה* (comp. § 17). It is, however, to be sounded rather according to the old form *הָאֵלֶּה*.

7. The plural forms *הָאֵלֶּה* and *הָאֵלֶּה* are got from *הָאֵלֶּה* and *הָאֵלֶּה* in the same manner as *הָאֵלֶּה* from *הָאֵלֶּה*. In Arab. where they are pronounced *hum*, *humna*, the obscure vowel-sound is retained. The *הָאֵלֶּה* in both forms (He *paragogic*) has a *demonstrative* force. (See § 88, 2.) In Chald. (*הָאֵלֶּה*), Arab. and Æthiop. (*humā*, *homā*) there is a *ו* (as *Cholem* or *Shureq*) appended, which occurs in Hebrew in the poetical forms *הָאֵלֶּה*, *הָאֵלֶּה*, *הָאֵלֶּה* (§ 57, 3, Rem. 1).

8. The pronouns of the third person *הָאֵלֶּה*, *הָאֵלֶּה*, *הָאֵלֶּה*, *הָאֵלֶּה*, are also *demonstrative* pronouns (see § 120, 1).

## SECT. 33.

### SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative: \* the accusa-

\* See an exception in § 119, 2.



tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g.  $\text{הוּ$  *him* and  $\text{הוּ הוּא}$  *his* (from  $\text{הוּא}$  *he*), thus  $\text{קָטַלְתִּי הוּא}$  *I have killed him*,  $\text{סוּס הוּא}$  *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as  $\text{πατήρ μου}$  for  $\text{πατήρ ἐμοῦ}$ , Lat. *eccum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp. vulgar English *give'm* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked :—

- a) When joined to verbs, they denote the accusative (but comp. § 119, 3),  $\text{קָטַלְתִּי הוּא}$  *I have killed him*;
- b) When joined to substantives, they denote the genitive (like  $\text{πατήρ μου}$ , *pater ejus*), and then serve as *possessive pronouns*, as  $\text{אָבִי}$  (*abh-i*) *my father*;
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb, e. g.  $\text{אֵתִי}$  (prop. *my vicinity*) *with me*, like *mea caussa*, on the contrary  $\text{הִנֵּנִי}$  *behold me* ;\*
- d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases ( $\text{לְ}$  sign of the dative,  $\text{מִן}$  *in*,  $\text{מִן}$  *from*, § 100) with the suffixes, as  $\text{לִּי}$  *to him*,  $\text{בִּי}$  *in him*,  $\text{מִמֶּנּוּ}$  *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun which were early lost in Hebrew, as  $\text{הוּ}$ , *thee* from a form like  $\text{אָתָּה} = \text{אָתָּה}^\dagger$  *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the

\* With some adverbs we must translate the suffixes by the nominative, § 98, 5.

† That a palatal (*k*) and lingual (*t*) are liable to be exchanged is manifest from the speech of young children, who frequently confound them, as *likkie* for *little*. Obvious instances of this exchange are found in many languages, as Gr.  $\text{δαίω} = \text{xalō}$ , Gr.  $\text{τίς} = \text{Æol. τίς}$ , Lat. *quis*, and in the Hebrew itself  $\text{שָׁתָּה} = \text{שָׁתָּה}$  *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitish languages must have had two forms, one with *k* and the other with *t*, as  $\text{אָתָּה}$  and  $\text{אָתָּה}$ ,  $\text{אַתָּה}$  and  $\text{אַתָּה}$ . In Celtic there is a similar change, as Welsh *tú* but Cornish *chee* (thou) and *chwi* (you).—Ta.

noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. *נִי me*, *נִי my*.

For a view of all the forms of the pronoun both separate and suffix, see *Paradigm A*; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 57—60, about the suffix of the noun in § 89, about prepositions with suffixes in § 101.

### SECT. 34.

#### THE DEMONSTRATIVE PRONOUN.

*Sing. m.*     הַזֶּה \*  
                   *f.*     זֶה (זֶה, זֶה) } *this*.  
*Plur. comm.* הָאֵלֶּה (rarely אֵלֶּה) *these*.

The feminine form זֶה is for הַזֶּה (from הַזֶּה = הַזֶּה and the feminine ending ה, see § 79, 2); and the forms זֶה, זֶה, which are both of rare occurrence, come from הַזֶּה by dropping ה. The forms אֵלֶּה and הָאֵלֶּה (akin to the Arabic article *al*, see § 35, Rem. 1) are plural according to use and not according to grammatical inflexion. אֵלֶּה occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article הָאֵלֶּה (Rem. 1). The ending הֶה in אֵלֶּה (same as הֶה) is a demonstrative appendage, as in הֶהָרִים (§ 32, Rem. 7).

Another secondary form of the demonstrative is הֵן, used only in poetry. It stands mostly for the relative [like *that* for *who*] and is used alike for all numbers and genders, like הֵנָּה (§ 36).

Rem. I. This pronoun receives the article (הַזֶּה, הָאֵלֶּה, הֵנָּה) according to the same rules as the adjectives, § 109, 2. There are, besides, some peculiar forms in which ה is inserted after the article, הַזֶּה Gen. xxiv. 65; xxxvii. 19; הָאֵלֶּה *fem.* Ez. xxxvi. 35, and shortened הֵן usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 97, &c. [see also § 115, note].

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\* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. הַזֶּה] or a rough breathing. Thus in Aram. הַזֶּה, הֵן, הֵן *this*, Arab. *dhu, dhi, dha*; Sanskr. *sa, sū, tat*, [Gr. *ὁ, ἡ, τό*], Goth. *sa, sō, thata*; Germ. *da; der, die, das* [our *the, this, that*; Welsh *dyna, hyn, hyna*], &c.

## SECT. 35.

## THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was scarcely used except in connexion with the noun. Its usual form is  $\cdot\eta$ , with a short sharp-spoken *a* and a doubling of the following consonant (by *Daghesh forte*), e. g.  $\eta\eta\eta\eta$  *the sun*,  $\eta\eta\eta\eta$  *the river* for  $\eta\eta\eta\eta$  (according to § 20, 3, b).

When the article  $\cdot\eta$  stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *a* (Pattach) is lengthened into  $\bar{a}$  (Qamets) or  $\bar{a}$  (Seghol).

But to be more minute:—

1) Before the weakest guttural  $\aleph$  and before  $\eta$  (§ 22, 5) the vowel of the article is always lengthened, as  $\eta\eta\eta\eta$  *the father*,  $\eta\eta\eta\eta$  *the other*,  $\eta\eta\eta\eta$  *the mother*,  $\eta\eta\eta\eta$  *the man*,  $\eta\eta\eta\eta$  *the foot*,  $\eta\eta\eta\eta$  *the head*,  $\eta\eta\eta\eta$  *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short *a*. But there are then two cases to be distinguished:—

A) When the guttural is followed by some other vowel than  $\bar{a}$  or  $\bar{a}$ , then *a*) before  $\eta$  and  $\eta$  (as being stronger), the article regularly remains  $\eta$ , as  $\eta\eta\eta\eta$  *that*,  $\eta\eta\eta\eta$  *the month*,  $\eta\eta\eta\eta$  *the strength*; with rare exceptions, as  $\eta\eta\eta\eta$  Gen. vi. 19, and always  $\eta\eta\eta\eta$  *those*; *b*) before  $\aleph$  the Pattach is generally lengthened, as  $\eta\eta\eta\eta$  *the eye*,  $\eta\eta\eta\eta$  *the city*,  $\eta\eta\eta\eta$  *the servant*. pl.  $\eta\eta\eta\eta$ . (Exceptions in Jer. xii. 9.)

B) But when the guttural is followed by  $\bar{a}$ , then *a*) before  $\eta$  and  $\aleph$  the article is always  $\eta$ , provided it stands immediately before the tone-syllable, else it is  $\eta$ , e. g.  $\eta\eta\eta\eta$  *the people*,  $\eta\eta\eta\eta$  *the mountain*,  $\eta\eta\eta\eta$  (in pause),  $\eta\eta\eta\eta$  *towards the mountain*, on the contrary  $\eta\eta\eta\eta$  *the mountains*,  $\eta\eta\eta\eta$  *the guilt*; *b*) before  $\eta$  the article is always  $\eta$ , without regard to the place of the tone, as  $\eta\eta\eta\eta$  *the wise*,  $\eta\eta\eta\eta$  *the feast*; so also *c*) before  $\eta$ , as  $\eta\eta\eta\eta$  *the sickness*,  $\eta\eta\eta\eta$  *the months*. (On the contrary  $\eta\eta\eta\eta$  according to A, *a*.)

Gender and number have no influence on the form of the article.

Rem. 1. It is commonly assumed that the original form of the Hebrew article was *ה*, the *ה* being always assimilated to the following letter. But on the contrary—1) the form *ה*, *ה* is in itself demonstrative; comp. in Aram. and Arab. *هه* *ecce*: 2) *ה* nowhere occurs in its full form, not even in *ההוא* (see § 34, Rem. 1), where besides *ה* we have also the demonstrative form *ה*: 3) the Arab. article *ال*, adduced in support of this assumption, belongs to another and distinct pronominal stem related to the Heb. *אֵל*. It occurs indeed in the Old Testament, but with certainty only in the Arabic name *אֵל־מִדְבָּר*; according to others, in *אֵל־קִיָּם* *the people* Prov. xxx. 31, and in *אֵל־נָבִישׁ* *ice, hail*—*נָבִישׁ* Ezek. xiii. 11, 13; xxxviii. 22.

2. When the prepositions *ב*, *ל*, and the *כ* of comparison (§ 100) come before the article, the *ה* falls away and the preposition takes its points (§ 23, 5), as *בַּשָּׁמַיִם* *in the heaven* for *בְּהַשָּׁמַיִם*; *לָעָם* *to the people* for *לְהָעָם*, *בְּהָרִים* *on the mountains*. With *כ*, however (which is less closely connected with the word), the *ה* very often remains, as *כְּהָיוֹם* Gen. xxxix. 11, but also *כְּיֹם* Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as *לְהָעָם* 2 Chron. x. 7. (But see 1 Sam. xiii. 21.) With *ו*, which in conception is still less closely connected with the word, the *ה* always remains, as *וְהָעָם* *and the people*.

## SECT. 36.

### THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is *אֲשֶׁר* *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form *אֲשֶׁ* by the elision of *ר* and assimilation of *ר*, according to § 19, 2, 3; more rarely the form *אֲשֶׁ* Judges v. 7, Cant. i. 7, and before *א* in a single instance *אֲשֶׁ* Judges vi. 17, though elsewhere *אֲשֶׁ* before the gutturals. The still more abbreviated form *אֲשֶׁ\** occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 121. 1.

*אֲשֶׁר* is used also as a conjunction, like *quod, ōti, that*. Closely con-

\* In the Phœnician it is always written *א*, and pronounced *sa, se, si*. Monum. Phœnicia, p. 438 Comp. above § 2, 5. In modern Hebrew also *אֲשֶׁ* has become the predominant form. † Gen. x. 26.

nected with it in meaning is **מִי**, which also belongs to the pronominal stems, § 102.

# SECT. 37.

## THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is **מִי** *who?* (of persons), and **מָה** *what?* (of things).

The pointing of **מָה** with *Qamets* is seldom found except in pause and before **א** and **ר**, as **מָה אַתָּה** *what are ye?* **מָה רְאִיתָם** *what do ye see?* rarely before **ח** as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: a) **מָה־** with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as **מָה־לָּךְ** *what to thee?* and even in one word, as **מָה־לָּכֶם** *what to you?* Is. iii. 15, **מָה־זֶּה** *what is this?* Ex. iv. 2; b) before the harder gutturals **ח**, **ח**, **ע**, it likewise receives *Pattach* with the *Daghesh* implied in the guttural (§ 22, 1), **מָה־דָּעָא** Num. xiii. 18; c) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as **מָה־עָשִׂיתָ** *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as **מָה קוֹל יְגוֹ'** *what voice,* &c. ? 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form **מָה־זֶּה**, **מָה־זֶּה** (see more in the Lexicon under **מָה** in the note).

2. Both **מִי** and **מָה** occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

## CHAPTER II.

### OF THE VERB.

# SECT. 38.

## GENERAL VIEW.

1. THE verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes.

a) *Primitives*. e. g. **מָלַךְ** *to reign*; **יָשַׁב** *to sit*.

b) *Verbal derivatives*, derived from other verbs, e. g. **פָּדָה** *to jus-*

*tify, הַצְטִיחַ to justify one's self, from צָדַק to be just; commonly called conjugations (§ 39).*

- c) *Denominatives*, or those derived from nouns; e. g. אָהַל and אָהַל to pitch a tent, from אֹהֶל a tent; שָׁרַשׁ to root out and הִשְׁרִישׁ to take root, from שָׁרֵשׁ a root.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. לָבֵן to be white, hence לִבְנָה a brick (from the colour), and hence again לָבֵן to make bricks; from דָּגָה to increase greatly, דָּג a fish, and hence again דָּיַג to fish.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נָחַח to rest, to set one's self down; hence the noun נִחָה a setting down; hence again נָחַח to descend; in like manner שָׁחַח grave, destruction (from שָׁחַח), hence שָׁחַח to destroy.

### SECT. 39.

1. The third person of the Preterite is generally regarded as the stem-form of the verb, as קָטַל he has killed, כָּבֵד he was heavy.\* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, with which the Imperative generally agrees in form, and from which is derived the Future, as קָטַל, also קָטַל.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qat, qill, qull*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is י, the full stem appears only in the second form; e. g. שָׁב, of which the third person Pret. is שָׁב.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. לָמַד to learn, לָמַד to cause to learn, to teach; שָׁכַב to lie, הִשְׁכִּיב to cause to lie, to lay; שָׁפַט to judge, נִשְׁפָּט to contend before a judge, to litigate.

\* The infinitive is here used for the sake of brevity in most Grammars and Lexicons, thus לָמַד to learn, prop. he has learned.

In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere, to throw, jacere to lie*; *γίνομαι to be born, γεννᾶω to bear*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they are called, since the time of Reuchlin, *conjugations* (Hebr. בִּנְיָיִם, more correctly *species, modifications*) of the ground-form, and both in the Grammar and the Lexicon are always treated of in connexion as parts of the same verb.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קָטַל; קָטַל, קָטַל; קָטַל, קָטַל; comp. *to lie, to lay*; *to fall, to fell*); partly in the addition of formative letters or syllables (קָטַל, קָטַל; comp. *to speak, to bespeak*; *to count, to recount*; *bid, forbid*); sometimes in both united, as הִתְקַטַּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אָזַ, אָזַ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number*\* and *arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קָל *light*, because it has no formative additions); the others (קָבֵדִים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish Grammarians, הָעָלָה *he has done*.\* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

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\* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for הָעָלָה, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as הָעָלָה, הָעָלָה, הָעָלָה. The Paradigm הָעָלָה, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the harmonic treatment of the Shemitish languages, inasmuch as it is found with a slight change (Arab. and Æthiop. הָעָלָה) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

|              | Active.                                                                                           | Passive.             |
|--------------|---------------------------------------------------------------------------------------------------|----------------------|
| 1. Kal.      | קָטַל <i>to kill.</i>                                                                             | (wanting.)           |
| 2. Niphal.   | נִקְטַל <i>to kill one's self.</i>                                                                | (very rare.)         |
| 3. Piël.     | קָטַל $\left\{ \begin{array}{l} \text{to kill many,} \\ \text{to massacre.} \end{array} \right\}$ | Pual. קָטַל          |
| 4. Hiphil.   | הִקְטִיל <i>to cause to kill.</i>                                                                 | Hophal. הִקְטַל      |
| 5. Hithpaël. | הִתְקַטַּל <i>to kill one's self.</i>                                                             | Hothpaal. הִתְקַטַּל |

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 54).

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal.* 2. *Piël* and *Pual.* 3. *Poël* and *Pool* (§ 54, 1). 4. *Hiphil* and *Hophal.* 5. *Hithpaël* and *Hothpaal.* 6. *Hithpoël* (§ 54). 7. *Niphal.* 8. Wanting in Hebrew. 9. *Piël.* The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel, Tiphel*); 3) The reflexive and passive *Niphal.*

#### SECT. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Preterite* and *Future\**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 123, &c.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the future (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes (§ 39, 1). The third person of the Preterite is the ground-form of one of these classes, which embraces, however, only the remaining forms of

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\* See note \* to § 47.—Tx.



the Preterite and, in some conjugations, the Participle; the Infinitive is the ground-form of the other, which embraces the Imperative, which is generally of the same form, the Future, and often the Participle. E. g.

|                           |                                                   |
|---------------------------|---------------------------------------------------|
| <i>Kal, Pret.</i>         | מָלָא, <i>Part.</i> מְלַא                         |
| <i>Niph. —</i>            | נִקְטַל, <i>Part.</i> נִקְטֵל                     |
| <i>Kal, Inf. and Imp.</i> | קַטַּל, <i>Fut.</i> יִקְטַל                       |
| <i>Piel, — — —</i>        | קָטַל, <i>Fut.</i> יִקְטֵל, <i>Part.</i> מְקַטֵּל |

3. In the inflexion of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

#### SECT. 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in  $\mu\iota$ . The deviations which occur from the general model of the regular verb are owing—

- a) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel-changes according to § 22 (*guttural verb*, §§ 61—64);
- b) To the falling away of a strong stem-letter by assimilation or contraction (*contracted\* verb*, §§ 65, 66), as קָנַח, נָחַח;
- c) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent* or *feeble verb*), §§ 67—74), as קָנַח, נָחַח.

The letters of the old Paradigm מְלַא are used in naming the letters of the stem, מ designating the first, ש the second, and ל the third. Hence the expressions, *verb* מָלָא for a verb whose first radical is מ (*primæ radicalis* מ); *verb* לָמַח for one whose third radical is ח (*tertiæ radicalis* ח); *verb* שָׁחַח (ש doubled) for one whose second and third radicals are the same (*mediæ radicalis geminata*).

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\* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 77).

## I. OF THE REGULAR VERB.

## SECT. 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *B* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections (43-54), where every subject is elucidated on its first occurrence; thus under *Kal* the inflexions of the Preterite, of the Future, and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, &c.

## A. OF THE GROUND-FORM, OR KAL.

## SECT. 43.

## ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Pret.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטַן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא *to fill* (Esther vii. 5), מָלֵא *to be full* (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרַב *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*.\* The example selected shows, at the same time, the effect of inflexion on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Sh<sup>e</sup>va on the shifting of the tone, as קָטַלִּים. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

Rem. 2. Examples of *denominatives* in *Kal*: חָפַר *to cover with pitch*, from חָפַר *pitch*; מָלַח *to salt*, from מָלַח *salt*.

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\* A verb *middle A* is one that has *Pattach* or *Qamets* under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—T<sub>h</sub>.

X

## SECT. 44.

## PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*affirmatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,\* thus קָטַלְתָּ *killing-thou*, or *killer-thou* (a *killer wast thou*), יִרְאֶהְיָ *fearing ye*, for קָטַל אֶתְּךָ, יִרְאֶה אֶתְּךָ. In the *second* person this is readily seen, as well as in קָטַלְתָּ for אַתָּה. In the first person sing. קָטַלְתִּי we have יִ, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative receives more support, and is at the same time distinguished from the suffix-forms תִּי and יִ (as if one would form אֶתְּךָ, אֶתְּךָ *I* after the analogy of אֶתְּךָ).† In the *third* person, הִיאִ (originally הִיאִ, comp. Rem. 4) is a designation of the feminine (as in the noun (§ 79, 2), and הִיאִ (orig. הִיאִ) is a sign of the plural.

In the Indo-Germanic tongues the inflexion by persons originated in the same manner, as is shown in Greek by the Doric ending *μς* (from *ἄμυς*, *we*), and in Latin by *mus*,‡ [and much better still in Welsh, e. g. *wyf* I am (with ending *f* from *fi*, I), *wyt* thou art (ending *t* from *ti*, thou), *yw* he is (no ending as in Hebrew), *ym* we are (ending *m* from *ni*, *we*), *yeh* you are (ending *eh* from *chwi*, *you*), *ynt* they are (ending *nt* from *hwynt*, *they*)]; but the traces of its origin are [except in Welsh] more obliterated than in Hebrew. This is true also of inflexion in the later Shemitish languages; e. g. 1 pers. Arab. *qataliti*, Syr. *qetleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטַלְתָּ is followed by the 3 *masc. plur.* קָטַלְתֶּם, and that of the 2 *masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.§ Only קָטַלְתֶּם, קָטַלְתָּ have the tone on the last syllable, and, in consequence, Sh'va under the first radical (§ 27, 3).

\* On the intimate connexion between the Preterite and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as מָלַךְ *full*, or *he is full*; קָטַן *small*, or *he is small*.

† Gesenius, on the contrary, maintained (and so does Ewald), that the affirmative הִיאִ comes strictly from אֶתְּךָ, אֶתְּךָ, an ancient form supposed to have been actually used for אֶתְּךָ.—Tr.

‡ See Bopp's *Vergleichende Grammatik*, § 439, &c.

§ In the Paradigms the forms קָטַלְתָּ and קָטַלְתֶּם are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.

N. B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E* sound, which passes over into (-), as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לָא (§ 73, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as וְהָבָה, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into - or -, when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שָׁאַלְתֶּם ye have asked 1 Sam. xii. 13, יִרְשְׁתֶּם ye possess Deut. iv. 1, 22; so also before suffixes שָׁאַלְתִּי I have asked him 1 Sam. i. 20, יִרְשְׁתִּי I have begotten thee Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3 pers. pret. is strictly שָׁאַל, רָשַׁע, רָלַךְ, not שָׁאֵל, רָשֵׁעַ, רָלֵךְ. See § 68, Rem. 4, and § 72, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflexion where it has the tone, as יִצְרָח. But when the tone is thrown forward, Cholem becomes Qamets-Chatuph, as יִצְרָחִי I have overcome him, וְיִצְרָחְךָ (see § 48b, 3) and thou wilt be able, Ex. xviii. 23.

4. Unfrequent forms.\* *Sing. 3 fem.* in ו- (as in Arab. Æthiop. Aram.), e. g. וְצִלָּה, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 58, 2).—2 *mas.* וְחָ (the full form) for חָ, as וְבִנְיָהוּ, Mal. ii. 14, comp. Gen. iii. 12. It often occurs.—2 *fem.* sometimes has still a *Yodh* at the end; as וְחִלְבָּתִי, Jer. xxxi. 21 (according to one form of the pronoun וְחִיָּא, § 32, Rem. 4), especially in Jeremiah and Ezekiel. With this is connected the form וְחִלְבָּתִי before suffixes (§ 61, 2).—1 *com.* sometimes without *Yodh*, as וְחָ, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K<sup>thibh</sup>; the Q<sup>ri</sup> substitutes the full form.—*Plur. 2 fem.* וְחָנּוּ, Amos iv. 3.—3 *com.* seldom with the full plural ending וִין (often in Chald. and Syr.), as וְחָנְיִן, Deut. viii. 3, 16, or with a superfluous א (as in Arab.), as וְחָאנּוּא, Jos. x. 24. In the Future the form with וִין is more frequent, see § 47, Rem. 4.

N. B. 5. In connexion with the affirmatives הָ, הִי, הֵ, the tone is on the penultima, and the word is *Milél*; with the others it is *Mitra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had fallen away, is restored, as וְחָנְיִן, וְחָנְיִן, וְחָנְיִן. *b*) By *Vav conversive of the Preterite*, where it is moved forwards one syllable (48b, 3).

\* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasms, and Arabisms.

## SECT. 45.

## OF THE INFINITIVE.

1. The second ground-form of each conjugation is the Infinitive in its shorter form (*Infinitive construct*), in Kal קטל. This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed (לִקְטֹל, בְּקִטְל). The longer form (*Infinitive absolute*), in Kal קטול, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb for the sake of emphasis (see the particulars of this in § 128). The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun; the second expresses rather the abstract idea of the verb. E. g. הָרַג בָּקָר Is. xxii. 13, means *to slay cattle*; but הָרַג הַבָּקָר would mean *the slaying of the cattle*.

2. Between קטול and קטל, in Kal, there is much the same relation\* as between the *absolute* and the *construct states* of nouns of this form (see § 91, Paradigm III.); with this difference, however, that the Infinitive *absolute* has *Cholem* unchangeable, the Infinitive *construct* *Cholem* changeable (hence with *Suff.* קטלִי), while the noun has its final vowel unchangeable in both states.

Besides קטל the Infin. constr. has the following unusual forms:

- a) קטל, e. g. שָׁכַב to lie Gen. xxxiv. 7.
- b) קטלָה and קטלִיָּה (feminine forms from קטל and קטל); as שָׂנְאוּהָ to hate, קָרְבָּה to approach Ex. xxxvi. 2, הָמָלָה to pity Ezek. xvi. 5. (As a verbal noun, too, the Infin. may take the feminine ending.)
- c) מִקְטֵל (as in Chaldee); e. g. מִקְרָא to call Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 83, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.*

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\* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun (§ 87). There is a difference, however, both in form and use. The absolute is indeed mostly the longer form; but its vowels are often wholly different, as in Piel קטל, absol. קטול, and it is made by lengthening the construct; but the construct is not a shortened form of the absolute. The use of the Infin. constr. is by no means limited to the case where it is followed by a genitive. In the Paradigms the *Inf. constr.* as the predominant form is put before the other under the name of Infinitive καὶ ἐξοχήν.

with the preposition לְ, as לִקְטֹל *interficiendo, ad interficiendum* לִנְפֹל *ad cadendum* (for to fall).

The לְ is here so closely connected that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, namely לִנְפֹל *lin-pol* (§ 28, 1), so also לִיקְטֹל, just as in the Fut. יִקְטֹר, יִקְטֹל. On the contrary לִנְפֹל Job iv. 13, לִנְפֹל 2 Sam. iii. 34, where the prepositions לְ and לְ are conceived to be less closely connected with the Infinitive.

## SECT. 46.

## OF THE IMPERATIVE.

1. The chief form of the Imperative קַטֵּל (קָטֵל) is the same that lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.\* It expresses only the *second* person, but has inflexions for the Feminine and the Plural. For the *third* person it has no form (see § 127, Rem. 2); and even the second must be expressed by the Future (in the jussive form, § 48) when a negative precedes, as אַל תִּקְטֹל *ne occidas* (not קָטֵל אַל). The proper passive conjugations have no Imperative,† but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קַטֵּל there is also one with *Pattach*, as תִּקְטֹב (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5. The *Pattach* is quite regular in תִּקְטֹב from קָטֵב, see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and

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\* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 128, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Future. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Fut. (קָטֵל from תִּקְטֹל); but in reality these three forms are each independent, and not sprung one from another, but standing all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may rather be borrowed from the Future, than the reverse.

† An Imper. is found twice (Ex. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

plural form an *o* (Qamets-chatuph) instead of the *i*, as *יִשְׁׁוּךְ* *draw ye* Ez. xxxii. 20; *יִשְׁׁלֶכְךָ* *reign thou* f. Judges ix. 10.

3. In the form *יִשְׁׁלֶכְךָ* the *ו*— at times falls away, and then a helping vowel is introduced, as in *יִשְׁׁלֶכְךָ* *hear ye* f. for *יִשְׁׁלֶכְךָ* Gen. iv. 23; comp. *קָרָא* *call ye* f. for *קָרָא* Ex. ii. 20. The shortening is probably owing to the guttural.

# SECT. 47.

## OF THE FUTURE AND ITS INFLEXION.\*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *prefixed* (*preformatives*)† to the root in the abstract form, viz. the *Infin. constr.* (*קָטַל*). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Preterite, so that in every case, only one consonant remains (*ו*, *נ*, *א*, *י*), mostly with a very short vowel, viz. vocal Sh<sup>va</sup>. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end.

2. The derivation and signification both of the preformatives and affirmatives, are still in most cases clear.

In the 1st *pers.* *אֶקְטַל*, plur. *נִקְטַל*, *אֶ* is an abbreviation of *אֲנִי*, *י* of *יָנִי*. This person required no addition at the end.

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\* In this translation the grammatical terms, used by Gesenius himself and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew Lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are, here, designated by the usual names. By Rödiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the *Syntax*, §§ 123—126b). It may be added that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Tx.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate, while the Future, on the contrary, begins with the pronoun denoting the subject from whom the action of the verb proceeds. See more in the *Syntax*, § 123, &c.

In the 2d *pers. sing.* the ך in תִּקְטֹל is from תִּקְחָה, the ך in תִּקְטֹלִי is the sign of the feminine, as in תִּקְחִי *thou* (feminine, see § 32, Rem. 4). In the 2d *pers. plur.* the ך (more fully ךָּ, see Rem. 4) in תִּקְטֹלוּ is the sign of the plural as in the 3d person and already in the Preterite (§ 44, 1), and is here appropriated to the masculine; \* ךָּ in תִּקְטֹלְנָה is the sign of the plural *feminine* (in Chaldee ܢܐ), or borrowed from תִּקְחָה *ea*.

In the 3d person תִּקְטֹל, the ך stands most probably as a stronger consonant for ך (from תִּקְחָה), properly תִּקְטֹל, because ך at the beginning of a word was mostly avoided in Hebrew (§ 68). The ך in the *feminines* תִּקְטֹלִי, תִּקְטֹלְנָה, which are precisely the same as the second person, is probably allied to the feminine ending ךָּ [or it may come, as Gesenius thought, from תִּקְחָה *she*, by changing ך into ךָּ, which is often done].

3. In the course of inflexion the final vōwel is dropped in some forms, while in others it is retained. In this respect the analogy of תִּקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטֹלִי by the forms תִּקְטֹלִי, תִּקְטֹלוּ; analogous to תִּקְטֹלְנָה is תִּקְטֹלְנָה in the Imperative.

Rem. 1. The final *o* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infm.* and *Imper.* Hence, a) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. b) Before Maqqeph it becomes Qamets-chatuph; e. g. וַיִּכְתֹּב-שָׁם *and he wrote there*, Josh. viii. 32. c) It becomes vocal Sh<sup>va</sup> before the affirmatives ךָּ and ךָּ. In the few instances in which it remains before such affirmatives, the pointing becomes ך, because it stands close before the pause, e. g. יִשָּׁפְטוּם *yish-pātū* (*they will judge*), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like תִּקְטֹל. *Intransitive* verbs (*middle E* and *O*) take ā (*Pattach*) in the Future, as גָּדַל *to be great*, Fut. יִגְדֹּל; קָטַן *to be small*, Fut. יִקְטֹן. Sometimes both forms exist together; the Fut. with *o* is then transitive, and that with ā intransitive. E. g. יִקְצֹר *he will cut off, will reap*; יִקְצֹר *he will be cut off*, i. e. will be short. So also שָׁבַח, Fut. א, *to subdue*; Fut. ā, *to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. יִשְׁכֹּךְ and יִשְׁכֹּךְ *he will bite*. In the irregular verbs, the feeble *e* (*There*) is also found in the final syllable, as יִתֵּן for יִתֵּן. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

\* This is also the proper gender of the plural-syllable תִּקְטֹלוּ, &c. It is true that in the Pret. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac *mas. qētalūn*, *fem. qētalēn*, so in Arabic, *mas. qātalū*, *fem. qātalna*.



3. For the 3 *plur. fem.* **תִּקְטְלֶנָּה** is substituted in three instances, to distinguish it from the 2d *pers.*, the form **תִּקְטְלֶנָּךְ** (etymologically more correct), as in Chaldee and Arabic. E. g. **יִצְעֲרֶנָּה** *they shall arise*, Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances **תִּקְטְלֶנָּה** seems to have been used improperly for the 3d *pers. singular*, Ex. i. 10; Judg. v. 26 (and according to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French patois, *favons* for *fai*).—In the Pentateuch **נָ** (*na*) occurs in place of **נָה**, especially after *Vav conversive* (§ 48b, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic.—A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form **תִּקְטְלֶנָּהּ** with **הּ** inserted, after the manner of verbs **עָבַד** and **עָרַב** (§ 66, 4, § 71, 5).

N. B. 4. The plural forms ending in **י** appear also not unfrequently with the fuller ending **יָ**, most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as **יִרְגְּזוּן** *they tremble*, Ex. xv. 14, **יִשְׁמְעוּן** *ye shall hear*, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, **יִרְדְּבוּן** *comp. iv. 3*, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11, **בִּלְיִם יִרְוּ וְיִבְזִיחוּ** *they see not; may they see and be ashamed*.\* This original ending **יָ** is common in Aramæan and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with **א**, **יִנְשֹׂא** Jer. x. 5 is the only example.

5. In like manner **תִּקְטְלֵי** has a longer form with final **י**, namely **תִּקְטְלֵיךְ**, which is also common in Aram. and Arabic. The **יך** here is scarcely original; probably it arose from imitation of the plural ending **יָ**. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become *Sh'va*, is restored and takes the tone, as **תִּקְטְלֵי**, **תִּקְטְלֵיךְ**. Comp. § 29, 4.

## SECT. 48.

### LENGTHENING AND SHORTENING OF THE FUTURE AND IMPERATIVE.

#### (Jussive and Cohortative Forms.)

1. For the paucity of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common

\* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33 —1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

form of the Future and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Future.

In Arabic the distinction is always clear. Besides the common Indicative Future *yāqtulu*, it has, a) a Subjunctive, *yāqtula*; b) a Jussive, *yāqtul*; and c) a so-called *Future energetic*, *yāqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is הַיִּ (He *paragogic*) attached to the first person; e. g. אֶקְטֹל for אֶקְטֹלָה. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives וַ and וְ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁמְרָה; in *Piel*, נִנְחֶמֶה Ps. ii. 3; but in *Hiphil*, אֶנְחֶמֶה.

In a very few instances הַיִּ takes the place of הַיִּ (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

הַיִּ denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 88, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see § 126).

4. The *Jussive* occurs only in the second and third persons. It has several modifications of form, which will be described in treating of the conjugations in which it is found. In the regular verb it is confined, as a distinct form, to *Hiphil*, as יִקְטֹל for יִקְטִיל. It is found in *Kal* and *Hiphil* of verbs לָחַץ, as יִחַץ and יִחַץ for יִחַץ and יִחַץ; and in all the conjugations of verbs לָחַץ, where it consists in the removal (*apocope*) of the ending הַיִּ; e. g. יִנָּחֵם for יִנְחֶמֶה. (The name *Future apocopated*, derived from the mode of forming it in verbs לָחַץ, is applied generally to this form of the Future.) But in all cases the plural forms of the *Jussive* coin-

cide with the common, only that the ending ו cannot occur. Also the second pers. sing. f. sounds like הִקְטִילִי, &c.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish* (§ 126).

5. The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by הִ-) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as שָׁמַר, שָׁכַח, שָׁכַח; the shortened *Imp.* in verbs בָּה, as בָּה for בָּה; both together in Hiphil, as הִקְטִיל and הִקְטִילָהּ for הִקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קִיָּם *stand up*, קִיָּמָה *up*! הִנֵּן *give*, הִנֵּנָה *give*!

#### SECT. 48b.

##### PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 124, 125), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the Future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created* (Pret.) *God the heavens and the earth.* 3 v. *And said* (Fut.) *God, Let there be light, and there was* (Fut.) *light.* 4 v. *And God saw* (Fut.), &c. Just the reverse in Is. vii. 17: *Jehovah will bring* (Fut.) *upon thee, and upon thy people; and upon thy father's house, days, such as have not come since, &c.* 18 v. *And it will happen* (Pret.) *on that day . . . .* 19 v. *and they will come* (Pret.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which however in this case, partly, receives itself a somewhat different form, and partly

affects the form of the Preterite and Future to which it is prefixed.\*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as וַיִּקְטֹל *and he killed*, but to the first person sing. with *Qamets* (according to § 22, 1), as וָאֶקְטֹל *and I killed* [see another exception with *Daghesh f.* omitted, as וַיָּדַבֵּר *and he spoke*, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* וַיִּקְטֹל (§ 52, Rem. 4), and often at the same time draws the tone back to the penultima, as וַיָּמָוֶה, shortened וַיָּמוּהוּ, with *Vav conversive* וַיָּמָוֶה (and he died), § 71, Rem. 4.† Yet it is often, particularly in the later books, prefixed to the first person sing. with the lengthened form in וָ, e. g. וָאֶמְרָשָׁה *and I plucked*, Ezra ix. 3. See more in § 126, *b*.

In the former editions [all but the 13th] of this Grammar, another view of this *Vav* was preferred, viz. that it is a shortening of the verb וָדָר (it was) and is prefixed to the future in order to express the tense of narration. Thus: וַיִּקְטֹל from וָדָר וַיִּקְטֹל *it was (that) he killed*. But it is evident, on the contrary, that the *copula* (conjunction) lies in the *Vav*, for 1) this Future with *Vav* always conjoined to what precedes stands *before* the noun, as וַיֵּאמֶר אֱלֹהִים, and where the noun must stand first, the *Vav* is separated from the verb, e. g. Is. vi. 4: וַיִּהְיֶה רָעַל אֶשֶׁן . . . וַיִּנָּעַד *and they (the thresholds) shook* . . . and the house was filled with smoke, iii. 16; 2) it never stands after the relative and the conjunctions, which exclude *and* (וְ, וַאֲשֶׁר, וְאֲשֶׁר); 3) in parallel passages we frequently find it exchanged for a simple ו; see Is. lix. 16; com. ch. lxiii. 3, 5, 6, and also in the same sentence, as in Is. xliii. 28. Though 4) it often stands at the beginning of entire sections and books, yet this only proves that they are sequels of a former narrative (as in Ex. i. 1 and Ezra i. 1), or at least conceived to be such (as in Ruth i. 1 and Esther i. 1). The simple ו begins the 1st book of Kings. Another opinion derives וַ from וָדָר, but without any probability.

It is better, therefore, to consider וַ as merely a strengthened form of

\* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.*, and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the name *Vav consecutive*, since it essentially denotes sequence or progress.

† Also the forms in וָ and וַ occur very seldom after *Vav conv.* וַיְרִיבוּן Judges viii. 1; Ez. xlv. 8.

*Vav copulative* (comp. *וַיְהִי*, *וַיֵּלֶךְ*, *וַיִּשָּׁב*, where the prepositions *בְּ*, *עַל*, *לְ* are strengthened in a similar way), in the sense of *and then*, *and so*.

The shifting back of the tone is found also in similar connexions, like *וַיֵּלֶךְ*, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, just as its lengthening is to the form of the Cohortative.

3. As the opposite of the above, we have *Vav conversive of the Preterite*, which joins Preterites to a foregoing future. In form it is the usual *Vav copulative* (וַיְהִי), e.g. *וַיֵּלֶךְ* (after a Fut.) *and it will be*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima,\* e.g. *וַיֵּלֶכְתִּי* *I went*, *וַיֵּלֶכְתִּי* (with a Fut. preceding) *and I will go*, Judges i. 3; *וַיִּבְרֹךְ* Pret., *וַיִּבְרֹךְ* *and it shall divide*, Ex. xxvi. 33. See more on the use of the Preterite in § 124.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange.

It does not take place *a*) in the 1 pers. pl. *וַיִּשְׁכַּח* Gen. xxxiv. 16; *b*) in verbs *לָא* and *לָה*.

## SECT. 49.

### OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Poël*, and a *passive* or *Pa-ul* (פָּעֻל).† The latter is probably a remnant of a lost passive form of *קָטַל*.

In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. The participle active of Kal is connected, in its formation, with the third person of the Preterite, from which it is distinguished only by the longer vowel of the noun-forms, thus: *קָטַל*, Part. *קָטֵל*, *שָׁנ* *sleeping*, from *שָׁן*; *יָגַר* *fearing*, from *יָגַר*. But the Participle that most commonly occurs in verbs *middle A*, deviates from this form and takes that of *קָטַל*, the *ô* in which has sprung from *a*, *qôtel* from *qâtel* (§ 9, No. 10, 2). The form

\* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connexion with what is *past*, may be left undecided.

† The Jewish grammarians call the participle also *מִינְיָן* (*middle word*); yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Preterite and the Future.

קָטַל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal (§ 83, 1); that of *Piel*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 90, 91).

Rem. 1. An unfrequent form is הוֹצִיָּה supporting Ps. xvi. 5 (for הוֹצִיָּה from הוֹצִיָּה), comp. סָבִיב 2 Kings viii. 21, and the *prop. n.* אֲדוֹבִיל 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14; xxxviii. 5, but this is much rather 3 *sing. fut.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹיָבֵל is unchangeable, though it is generally written *defectively*. The form הוֹלֵלָם Is. xli. 7, for הוֹלֵלָם is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *aged*, *flown*. Thus אָדוּז means *holding* (not *held*), Cant. iii. 8, אֲפֻסִּים *confused* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

## B. DERIVED CONJUGATIONS.

### SECT. 50.

#### NIPHAL.

1. The full characteristic of this conjugation is the syllable הָן (in the corresponding seventh conjugation in Arabic أَهَنْ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִנָּקֵט, contracted from הִנְקָטֵט. With the *Inf.* are connected, in form, the *Imp.* הִנָּקֵט and the *Fut.* יִנָּקֵט, contracted from יִהְיֶהֱקֵט. In the *Pret.* the (less essential) He has been suffered to fall away, and only Nun remains as the characteristic, hence נִקָּטֵט. The same applies to the Participle, which is distinguished from the Preterite only by the long (ִ), as נִקָּטֵט, *fem.* נִקָּטֵטָה or נִקָּטֵטָה. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the *Pret.* and *Part.* by the *Nun* prefixed; in the *Imp.*, *Inf.*, and *Fut.* by the *Daghesch* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesch forte* must be omitted (§ 62, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *Significations of Niphal.* It has similarity to the Greek *middle voice*, and hence *a*) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר to look to one's self, to beware, φυλάσσεσθαι נִסְתַּר to hide one's self; often in verbs which express passion or feeling, as

נָחַם to trouble one's self, to grieve, נָאָח to bemoan one's self, to bewail; comp. δούρεσθαι, *lamentari, contristari*. b) Next it frequently expresses reciprocal action, as נִשְׁפָּט to contend with another at law; יָצַץ to counsel, Niph. to consult together; comp. the middle and deponent verbs βουλευεσθαι, μάχεσθαι (נָחַם), *altercari, luctari, praeliari*. c) It has also, like Hithpaël (§ 53. 3, c) and the Greek *Middle*, the signification of the Active with the addition of *self, for one's self*, e. g. נִשְׁאַל to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα to put on (one's self) a tunic. Here, instead of the accusative, the remote object (usually expressed by the dative) lies in the idea of the conjugation. d) It is often also *passive* of Kal, e. g. יָלַד to bear, Niph. to be born; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. כָּבַד to be in honour, Niph. to be honoured, נָחַד in Piël to conceal, Hiph. to make disappear, to destroy, Niph. passive of both: and in this case its meaning may again coincide with Kal (חָלַהּ Kal. and Niph. to be sick) and even take an accusative (§ 135, 2, Rem. 1).

Examples of *denominatives* are; נִלְבָּב cordatum fieri, from לֵב heart; נִזְכָּר to be born a male, from זָכָר a male.

The older Hebrew Grammarians have represented Niphal as the proper *Passive* of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 49, 1), and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own *Passive*; nay, in Hebrew itself there is probably a trace of the *Passive* of Niphal in the form נִגְאָל, Is. lix. 3; Lam. iv. 14. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The הָן prefixed has the force of a reflexive pronoun, like הָן in Hithpaël.\*

Rem. 1. The *Inf. absol.* נִקְטֵל connects itself, in form, with the Preterite, to which it bears the same relation as קָטַל to קָטַל. It is the only Infinitive of this kind. Examples of this form, נִשְׁאַל *rogando* 1 Sam. xx. 6, נִכְסֵה *desiderando* Gen. xxxi. 30; of the other, הָן יִנְחָן Jer. xxxii. 4; once הָן יִשְׁמַח *exaudiendo* Ez. xiv. 3. The *i* in the final syllable (which is essentially long), this Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *a*.

\* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun = *se*; in the ancient Slavic and Bohemian *amat-se* stands for *amatur*, in Dacoromanic *io me laudu* (I am praised). See *Pott's Etymologische Forschungen*, Th. 1, S. 133 ff. Th. 2. S. 92. *Bopp's Vergleichende Grammatik*, S. 686 ff.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable; e. g. וַיִּנְשָׁל and *he was weaned*, Gen. xxi. 8, as also in other cases (see p. 80). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. הֵיכָרְתִּי they shall be remembered, Is. lxxv. 17.

3. When the Fut., or the Inf., or the Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. הָפֵל he stumbled at it, Ez. xxxiii. 12; וַיִּשְׁמָע and he heard him, Gen. xxv. 21, comp. וַיִּשְׁמָע and God heard, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the constant one; as וַיִּשְׁמָע take heed, Ex. xxxiii. 21; וַיִּלָּחֶם and he fought, Numb. xxi. 1.

4. A frequent form of the 1 Pers. is אֶשְׁכֵּחַ, as אֶשְׁכֵּחַ I will be found, Ez. xiv. 3, אֶשְׁכֵּחַ I swear, Gen. xxi. 24. Comp. § 68, Rem. 5.

### SECT. 51.

#### PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *qattaka*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the Active, the Fut. יִקְטֹל and the Part. מְקַטֵּל (whose preformatives retain their original *Sh'va*) are formed, according to the general analogy, from the Inf. and Imp. קָטַל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the Preterite. In other respects the Active and Passive follow the same analogy. In the inflexion of the Preterite of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קָטַל, קָטַלְתָּ, קָטַלְתִּי), which, properly, have for their basis the form קָטַל. See Rem. 1.

The ה which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from הִי who? in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghes* in the middle stem-letter. It is omitted only in the following cases:—a) Always when this letter is a guttural (§ 63, 3). b) Sometimes, though rarely, when this letter has *Sh'va* (§ 20, 3, b); as וַיִּשְׁרֹחַ Job xxxvii. 3, for וַיִּשְׁרֹחַ *he directs it*; וַיִּלָּחֶם for וַיִּלָּחֶם Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the *littera dagessanda*; e. g. וַיִּלָּחֶם for וַיִּלָּחֶם *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Fut. and Part. the *Sh'va* under the preformatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* a) It denotes *intensity and repetition* (comp. the *Nomina intensiva* and *iterativa*, which are



also formed by doubling the middle stem-letter, § 83, 6-9);\* e. g. *לָחַק* to laugh, Piël to sport, to jest (to laugh repeatedly); *שָׁאַל* to ask, Piël to beg; hence it denotes that the action is performed upon many, as *קָבַר* to bury (one), Gen. xxiii. 4, Piël to bury, (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as *פָּתַח* to open, Piël to loose; *סָפַר* to count, Piël to relate. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. *לָמַד* to learn, Piël to teach. It often takes the modifications expressed by to permit, to declare or to regard, to help, as *חָיָה* to let live; *צָדַק* to declare innocent; *יָלַד* to assist in child-bearing. c) Denominatives are frequently found in this conjugation, which in general mean to make a thing (sc. that which the noun expresses), or to be in any way occupied with it; as from *קֶן* nest, *קָנַן* to make a nest; from *עָפָר* dust, *עָפַר* to throw dust, to dust. It also expresses the taking away or injuring the thing or part of which the noun is the name (as in English to behead, to skin, to bone), e. g. *שָׁרַשׁ* (from *שָׁרֵשׁ* a root) to root out, extirpate; *זָנַב* (from *זֵנָב* tail) properly to injure the tail, hence to rout the rearguard of an army; *דָּשַׁן* to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e. g. *סָקַל* to stone, and also to remove the stones, sc. from a field.†

The significations of the Passive will present themselves spontaneously, e. g. *גָּנַב* to steal, Piël to steal, Pual to be stolen.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. *רָפָא* in Piël to stitch up, in Kal to heal; *בָּרָא*

\* Analogous examples, in which the doubling of a letter has an intensive force, are found in the German words *rechnen*, *rechen*; *streichen* (*stringo*, Anglo-Saxon *strecan*), *strecken*; comp. *Strich*, *Strecke*; *Wacker*, from *wachen*: others in which it has the causative signification, are *stechen*, *stecken*; *wachen*, *wecken*; in Greek, *τέλλω* to bring to an end, from the *τέλω* *to end*, *γεύω* to beget, and to bear, from *γέω* to come into being. The above examples from the German show also that *ch* when doubled takes the form of *kk* *ck*, in accordance with the laws relating to the Daghesch in Hebrew (§ 13, 3). Analogous to the conjugation Poël (§ 54, 1) is *cado*, to fell, from *cado*, to fall.

† In Arabic, Denominatives of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal *שָׁבַר* (from *שִׁבְר*) to buy and sell grain.

Piel to *cut, to hew out*, Kal to *form, to make*;  $\text{פָּלַח}$  Piel to *uncover*, Kal to *reveal*.

In intransitive verbs also, Piel occurs as an intensive form, but only in poetry, as  $\text{פָּרַחַח}$  *frangi* Jer. li. 56;  $\text{פָּתַח}$  to *be open* Is. xlviii. 8; lx. 11;  $\text{רָחַח}$  to *be drunken*, Is. xxxiv. 5, 7.

N. B. Rem. 1. The Pret. Piel has frequently ( - ) in the final syllable instead of ( - ), e. g.  $\text{אַבַּר}$  to *destroy*,  $\text{שָׁבַר}$  to *break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *There* is the more common vowel. Compare  $\text{נָחַל}$  Is. xlix. 21 with  $\text{נָחַל}$  Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as  $\text{דַּבַּר}$  to *speak*,  $\text{כָּשַׁר}$  to *atone*,  $\text{כָּבַשׁ}$  to *wash*.

A single instance of ( - ) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51,  $\text{נָשַׁח}$  to *cause to forget*, occasioned by the play upon the name  $\text{הַנִּשְׁכָּח}$ . Compare the quadriliteral  $\text{מָרַשׁ}$ , which is analogous, in form, with Piel (§ 55).

2. The Fut. Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g.  $\text{יִבְקֹשׁ-לֹו}$  *he seeks for himself* Is. xl. 20;  $\text{קִדְּשִׁי-לִי}$  *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1 pers. sing. Fut. besides  $\text{אֶתְקַדֵּשׁ}$  there occurs also (very seldom) the form  $\text{אֶתְקַדֶּה}$  Lev. xxvi. 33 (on account of the long vowel following), and  $\text{אֶתְקַדֵּר}$  Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Vav cont.* we have also  $\text{יִתְקַדֵּשׁ}$  for  $\text{יִתְקַדֵּשׁ}$  Judges vi. 9. Instead of  $\text{יִתְקַדֵּשׁ}$  are found such forms as  $\text{יִתְקַדֵּשׁ}$  e. g. Is. xiii. 18; Ezek. xxxiv. 14.

3. The Inf. absol. has the marked form  $\text{קָטַל}$ , as  $\text{יָסַר}$  *castigando* Ps. cxviii. 18; and in Pual,  $\text{גָּבַב}$  Gen. xl. 15. But more frequently the form  $\text{קָטַל}$  is used, e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chatuph, e. g.  $\text{בָּיָדָם}$  *died red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as  $\text{יָיָר}$  Judges xviii. 29.

5. The Part. Pual sometimes occurs without the prefix  $\text{ה}$ ; it is then distinguished, like the Part. Niph., only by the *Qamets* in the final syllable, e. g.  $\text{לָקַח}$  *taken* 2 Kings ii. 10; comp.  $\text{יָיָר}$  for  $\text{יָיָר}$  Judges xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8.

## SECT. 52.

### HIPHIL AND HOPHAL.

1. The characteristic of the Active is  $\text{ה}$  with ( - ) or ( - ) prefixed to the stem, and  $\text{י}$  inserted in the final syllable. From the Inf.  $\text{הִתְקַדֵּשׁ}$  are formed the Fut. and the Part.  $\text{יִתְקַדֵּשׁ}$ ,  $\text{מִתְקַדֵּשׁ}$ , for  $\text{יִתְקַדֵּשׁ}$ ,  $\text{מִתְקַדֵּשׁ}$ . In the Passive (as in Pual), the Inf. is of the same form with the 3 pers. sing. Preterite; and in its other forms it follows the general analogy. The inflexion has nothing pecu-

liar, except that in the 1 and 2 pers. Pret. the  $\text{י-}$  falls away and Pattach takes its place, as  $\text{הִקְטִילָהּ}$ ,  $\text{הִקְטִיל}$ ; which is explained by the analogy of the Aramæan ( $\text{ܠܗܩܬܝܠ}$ ), and of the Arabic ( $\text{أَكْتَل}$ ), where the  $\text{י-}$  is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The marks of this conjugation are, therefore, in the Pret., Imp., and Inf., the prefix  $\text{ה}$ ; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbutz* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 51, 2, b), e. g.  $\text{וַיֵּצֵא}$  to go forth, Hiph. to bring out of, to lead forth;  $\text{וַיְקַדְּשׁ}$  to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 136, 1). Frequently Piël and Hiphil are both in use in the same signification, as  $\text{וַיִּכְרֹם}$  to perish, Piël and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in  $\text{וַיְבַרֵּךְ}$  to be heavy, Piël to honour, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g.  $\text{וַיִּקְוֶה}$  to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by intransitive verbs. Especially was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself,\* e. g.  $\text{וַיִּשְׁבֵּן}$  Hiph. to become fat (properly to produce fat);  $\text{וַיִּזְקַח}$  and  $\text{וַיִּזְקַץ}$  Hiph. to become strong (properly to develop strength);  $\text{וַיִּשְׁבַּח}$  Hiph. to become feeble. The same analogy applies to  $\text{וַיִּשְׁרַח}$  Hiph. to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as  $\text{וַיִּהְיֶה אָדָם אֶדְמוּמִים}$  to become red,  $\text{וַיִּהְיֶה אָדָם לָבָן}$  to become white, &c. Moreover, what is merely *state* or *condition*, becomes in the Hebrew mode of conception, an *act*, e. g.  $\text{וַיִּהְיֶה שָׁמֶט}$  not to be silent, but properly to keep silence (*silentium facere*, Plin.);  $\text{וַיִּהְיֶה שָׁמֶט}$  to lead a quiet life, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 65; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto*.

\* The verb  $\text{וַיַּעַשׂ}$  to make, is employed in the expression of the same ideas, e. g. to make fat (*fatness*), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius, Bell. Afr. 65; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forze, far frutto*.

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. *וְהִשְׁרִיט* to put forth roots, *וְהִקְרִין* to put forth horns. It also expresses the actual use of a member, as *וְהִאָּזַן* to listen (properly to make ears); *וְהִלָּשׁוּ* to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

The signification of *Hophal*, as of Niphal, may sometimes coincide with that of Kal, e. g. *לָלַל* *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the ה of the final syllable (in 3 p. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *There* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with ת and ט. *There* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal Sh<sup>o</sup>va, and with gutturals it is changed into *Pattach*.

2. The Inf. absol. has generally Tsere, with and without Yodh; as *וְהִקְרַח* Judg. xvii. 3; *וְהִקְרַח* Ex. viii. 11; *וְהִשְׁמִיר* Amos ix. 8. Strictly Chaldee, with א instead of the ה, is *וְהִשְׁמִיר* *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *There* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form *וְהִקְטִיל* (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms *וְהִקְטִל* and *וְהִקְטִילוּ*, as *וְהִשְׁפֵּן*, to make fat, *וְהִקְטִילוּ* attend! The first takes Seghol before Maqqeph, as *וְהִקְטִילוּ* Job xxii. 21.

N. B. 4. In the Fut. of Hiph. the form with *There* for the jussive is the usual one, as *וְהִקְטִיל* *make not great* Obad. 12, *וְהִקְטִיל* let him cut off Ps. xii. 4, especially with ו convers., as *וְהִקְטִיל* and he divided Gen. i. 4. Before Maqqeph this Tsere becomes Seghol, as *וְהִקְטִילוּ* and he held him Judg. xix. 4. In the plural (after the manner of the Aramæan) it sometimes becomes Sh<sup>o</sup>va, as *וְהִקְטִילוּ* Jer. ix. 2, *וְהִקְטִילוּ* 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. *וְהִקְטִילוּ*, is not an essential variation.

5. The form of the Part. with (ה) in the Sing. is doubtful (Is. liii. 3); but perhaps the plurals *וְהִקְטִילוּ* *dreamers* Jer. xxix. 8, *וְהִקְטִילוּ* *helpers* 2 Chron. xxviii. 23, are derived from this form. The fem. is *וְהִקְטִילָהּ*, e. g. *וְהִקְטִילָהּ* Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Pret. are sometimes found the forms *וְהִקְטִילוּ* *we have reproached* 1 Sam. xxv. 7, and *וְהִקְטִילוּ* *I have soiled* (with א as in Aramæan) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as *וְהִקְטִיל*, *וְהִקְטִיל*, but not to prepositions in the Inf., *וְהִקְטִיל*, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as *וְהִקְטִיל* *he will save* Ps. cxvi. 6, for *וְהִקְטִיל*; *וְהִקְטִיל* *he will praise* for *וְהִקְטִיל* (in verbs טו only); on the contrary *וְהִקְטִיל* for *וְהִקְטִיל* *to cause to faint*, 1 Sam. ii. 33; comp. Is. xxiii. 11; Ps. lxxviii. 17.

N. B. 8. The *tone*, in Hiphil, does not fall on the affirmatives ו, ה,

and ו־. They take it, however, in the Pret. when *Vav conversive* is prefixed, as וְהִתְקַדְּשׁוּ Ex. xxvi. 33.

9. In the *Passive* (*Hophal*) Pret., Fut., and Part. ז־ (־) is found in the first syllable as well as ה־ (־), but not so often in the regular verb, e. g. הִשְׁתַּבַּח Ez. xxxii. 32, and הִשְׁתַּבַּח xxxii. 19; הִשְׁתַּלַּח, Part. מְשַׁלֵּחַ 2 Sam. xx. 21, and הִשְׁתַּלַּח Is. xiv. 19; but verbs ש־ have ז־ constantly, as הִשְׁתַּדַּר (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by (־) in the final syllable; e. g. הִתְחַלַּל *fasciando* Ez. xvi. 4; הִתְחַלַּל *nuntiando* Jos. ix. 24. Of the Inf. constr. as given in the Paradigm, there happens to be no example in the regular verb.

### SECT. 53.

#### HITHPAEL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קָטַל the syllable הִתְ (Chald. הִתְ, Syr. הִתְ\*), which, like הִתְ in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle הִתְ *self* (§ 115, 2, Note).

2. The ה of the syllable הִתְ suffers the following changes:

- a) When the first radical of the verb is a sibilant (ס, צ, ש), it changes places with ה (§ 19, 5), as הִתְשַׁמֵּר *to take heed*, for הִשְׁתַּמֵּר, הִתְשַׁבֵּל *to be burdened*, for הִשְׁתַּבֵּל. With ז, moreover, the transposed ה is changed into the more nearly related ט, as הִתְצַדֵּק *to justify one's self* for הִשְׁתַּצַּדֵּק. (Single exception in Jer. xlix. 3.)
- b) Before ר, ט, and ת, it is assimilated (§ 19, 2) e. g. הִתְרַבֵּר *to converse*, הִתְטַהַר *to cleanse one's self*, הִתְתַּמַּם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִתְנַבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִתְכַּוֵּן for הִשְׁתַּכַּוֵּן *to make one's self ready*. Once before ר, Is. xxxiii. 10.

3. *The significations of Hithpaël.* a) Most frequently it is *reflexive*, but chiefly of Piël, as הִתְקַדְּשׁ *to sanctify one's self*; הִתְנַקֵּם *to avenge one's self*, הִתְחַזֵּק *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect*, to be such; properly *to make one's self* so and so, *to act* so and so. E. g. הִתְגַּדַּל *to make one's self great*, *to act proudly*, הִתְהַלַּק *to show one's*

\* See also in Hebrew הִתְחַבֵּר 2 Chron. xx. 35.

*self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise*; *הִתְעַשִּׂי* *to make*, i. e. *to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. *אָבַל* Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 135, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as *הִתְרְאָה* *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. *הִתְוַשְׁט* *exuit sibi (vestem)*, *הִתְוַשְׁטוּ* *solvit sibi (vincula)*. So without the accusative, *הִתְוַלְּךָ* *to walk about for one's self (ambulare)*. Only seldom *d*) It is *passive*, e. g. *הִתְצַקַּד* *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal. § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples, *הִתְצַקְדוּ* (so always for *הִתְצַקְקוּ*) *they were mustered*, Numb. i. 47; ii. 33, *הִשְׁפָּטָה* *to be rendered unclean*; *הִשְׁבַּח* *to be washed*; *הִשְׁמָנָה* *it is smeared with fat*.

Denominatives with the reflexive signification are: *הִתְחַיֵּה* *to embrace Judaism (make one's self a Jew)*, from *יְהוּדָה*, *יְהוּדִים* *Jews*; *הִתְצַנֵּיף* *to supply one's self with food for a journey*, from *צִידָה*.

N. B. Rem. The Preterite, as in Piël, has frequently *Pattach* in the final syllable, as *הִתְחַזַּק* *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Inf., Fut., and Imp., as *הִתְחַזַּק* *he deems himself wise*, Eccles. vii. 16; *הִתְקַדַּשׁ* *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take *Quamets*, as *הִתְאַבֵּל* Ez. vii. 27. With the form in Piël *הִתְקַנָּה* (§ 51, Rem. 2) comp. Hithp. *הִתְחַלְּכָה* Zech. vi. 7.

## SECT. 54.

## UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowel in the final syllable, belongs also a *reflexive* form with the prefix *הִתְ*, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflexion, are:—

1. *Poël*; as קוּטַל, *pass.* קוּטַל, *reflex.* חִתְקוּטַל (corresponding to Conj. III. and VI. in the Arabic *qātala, qātīla, taqtāla*), *Fut.* יִקְוּטַל, *Part.* מְקוּטַל, *Fut. pass.* יִקְוּטַל, &c. In the regular verb it but seldom occurs. Unquestionable examples are: *Part.* מִשְׁטַטֵּי *my judge*, Job ix. 15; יוֹרְעָתִי *I have appointed* 1 Sam. xxi. 3 (unless we should read יוֹרְעָתִי); שׁוּרַשׁ *to take root*, *Denom.* from שׁוּרַשׁ *root*. In verbs עָצַע (§ 66) it is far more frequent; e. g. הוֹלֵל, סוֹבֵב, חוֹנֵן.

Its *signification*, like that of *Piël*, is often causative of *Kal*. Sometimes both are in use in the same signification, as רוֹצֵץ and רָצַץ *to oppress*; sometimes each has its peculiar modification of meaning, as סוֹבֵב *to turn about, to change*, סוֹבֵב *to go about, to surround*; הוֹלֵל *to exult*, הוֹלֵל *to make foolish* (from חוֹלל *to be brilliant*, but also *to be vain-glorious, foolish*); חוֹנֵן *to make pleasant, to root out*, חוֹנֵן *to commiserate*; שׁוּרַשׁ *to root out*, שׁוּרַשׁ *to take root*.

With קוּטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קְרֻטַל (§ 30, 3).

2. *Piël, Pulal, Hithpaël*; as קִטְלַל and קִטְלַל, *pass.* קִטְלַל, *reflex.* חִתְקִטְלַל, like the Arabic Conj. IX. *iqṭalla*, and XI. *iqṭalla*, used especially of permanent states or conditions, e. g. of colours, as שָׁאַנַן *to be at rest*, רָצֵנָה *to be green*, *Pass.* אֶמְצֵל *to be withered*; of these verbs there is no example in *Kal*. It is more frequent in verbs כָּרַע, where it takes the place of *Piël* and *Hithpaël* (§ 71, 7).

3. *Pealal*; as קִטְלִיל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סִחֲרִיחֲרִי *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סִחֲרִי *to go about*; *Pass.* מְרַמְרֵם *to ferment with violence, to make a rumbling sound*, Lam. i. 20.\* Nouns of this form are *diminutives* (§ 83, 23). Nearly related to this is

4. *Pilpel*, formed from verbs עָצַע and עָרַע by doubling both of the essential stem-letters; as סִבְסִב from סָב = סָבַב; מְלִלְמִל from מָלַל (כִּיל). This also is used of motion rapidly repeated, which all languages are prone\* to express by repetition of the same sound, as צִצְצָה *to chirp*, צִלְצִל *to tinkle*, גִּגְגַּר *to gurgle*, פִּפְפָּה *to flutter* (from עָפוּ *to fly*).

With *Hiphil* are connected :

5. *Tipheh*; as תִּפְחֵל, with ת prefixed, as תִּפְחֵל *to teach one to walk, to lead* (*denom.* from תִּפְחֵל *a foot*); תִּפְחֵר, *Fut.* יִתְפְּחֵר *to emulate* Jer. xii. 5; xxii. 15 (from תִּפְחֵר *to be ardent, eager*). The Aramæan has a similar form תִּפְחֵר *to interpret*.

\* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs עָצַע produces also the same effect; as in לָקַס *to lick*, דָּבַס *to beat*, מְטַטַּח *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, ern*, in *stimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

6. *Shaphel*; as שָׁפַל, frequent in Syriac, as שָׁלַח to *flame*, from לָחַב. In Heb. it is found only in the noun שָׁלַח *flame*, § 83, No. 35.

Forms of which single examples occur:—7. קָשַׁל, *pass.* קָשַׁל; as מְקַשֵּׁשׁ *scaled off, having the form of scales*, Ex. xvi. 14, from קָשָׁה, *to peel, to shell*.—8. קָשַׁל, as זָרַח a *violent rain*, from זָרַח.—9. נִתְקַשַּׁל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִתְקַשְׁרוּ for נִתְקַשְׁרוּ *they suffer themselves to be warned*, Ez. xxiii. 48, נִתְקַשְׁרוּ for נִתְקַשְׁרוּ *to be expiated*, Deut. xxi. 8.

We may mention also,—10. the form הִצְצַר *to sound the trumpet*, commonly derived from the stem הִצַּר. But it is probably a *denom.* from הִצְצָרָה *a trumpet*, an *onomatopoetic* form like the old Latin *taratantara* = *tuba*. Ennius apud Servium ad *Æn.* 9, 526.

#### SECT. 55.

#### QUADRILITERALS.

Of the formation of quadrilaterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:—

*Pres.* שָׁרַח *he spread out*, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Fut.* יִכְרֹסֶנּוּ *he will devour it*, Ps. lxxx. 14. *Pass.* רָחַשׁ *to become green again*, Job xxxiii. 25. *Part.* מְרֻחָל *girded*, 1 Chr. xv. 27. After Hiphil הִשְׁתָּאֵל contracted הִשְׁתָּאֵל *to turn to the left* (denominative from שָׂאֵל), Gen. xiii. 9 and other places.

#### C. REGULAR VERB WITH PRONOMINAL SUFFIXES.\*

#### SECT. 56.

The accusative of the Pronoun which follows a verb active may be expressed 1) by a distinct word, אֹת (the sign of the accusative) with the *suffix* (§ 101), as קָטַל אֹתוֹ (*he has killed him*); or 2) by a mere *suffix*, as קָטַלְתָּ or קָטַלְתִּי (*he has killed him*). The second method is the usual one, and it is only of it we now treat.†

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 57, and the latter in §§ 58–60.

\* We treat this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed see § 119, 3.



SECT. 57.

THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*; and they are the following:—

| Singular.       |                                                                                     | Plural.         |                                                                                                                                                                    |
|-----------------|-------------------------------------------------------------------------------------|-----------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. <i>comm.</i> | נִי; נִי; נִי <i>me.</i>                                                            | 1. <i>comm.</i> | נִי; נִי; נִי <i>us.</i>                                                                                                                                           |
| 2. {            | <i>m.</i> הָ, הָ (‘ <i>khā</i> ), in<br><i>pause</i> הָ<br><i>f.</i> הָ; הָ; הָ, הָ | 2. {            | <i>m.</i> כֶּם, כֶּם<br><i>f.</i> כֶּן, כֶּן                                                                                                                       |
|                 | <i>thee.</i>                                                                        |                 | <i>you.</i>                                                                                                                                                        |
| 3. {            | <i>m.</i> הוּא, הוּא, (הוּ),<br>וּ; הוּא<br><i>f.</i> הִיא; הִיא; הִיא              | 3. {            | <i>m.</i> הֵם, * הֵם; הֵם (contr.<br>from הֵם), הֵם; הֵם<br>(contr. from הֵם),<br>הֵם, poet. הֵם, הֵם<br>הֵם<br><i>f.</i> הֵנָּה, * הֵנָּה; הֵנָּה, הֵנָּה; הֵנָּה |
|                 | <i>him.</i>                                                                         |                 | <i>them.</i>                                                                                                                                                       |
|                 | <i>her.</i>                                                                         |                 |                                                                                                                                                                    |

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun*, and only some of them require explanation.

In the suffix of the second person (הָ, כֶּם, כֶּן) the basis appears to be a lost form of the pronoun הָאָנֹכִי with אָ instead of הָ (הָאָנֹכִי, אָנֹכִי; אָנֹכִים), which was employed here in order to distinguish the suffixes from the affirmatives of the Preterite (§ 44, 1).

In the third person *masc.* out of הוּא by rejecting the feeble *h* there arose *ā-u*, and thence *ō* (§ 7, 1), usually written וּ, much more seldom הוּ. In the *fem.* the suffixes from הִיא ought, according to analogy, to sound הִיא, הִיא, הִיא, but instead of הִיא we have, for the sake of euphony, simply הִיא where the הִיא is regularly a consonant and therefore marked with *Mappiq*. Once (Ez. xli. 15) הִיא stands for הִיא, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by

\* הֵם occurs very seldom as *verbal* suffix (Deut. xxxii. 26), הֵנָּה not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the affirmatives of the Æthiopic Preterite, as *gatalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia*, I. 43). Comp. what was said in § 44, 1, on קָטַלְתָּ. The forms with *t* and *k* are not unfrequently interchanged in languages generally [see § 33, 3, Note].

the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished :

- a) One beginning with the consonant itself, as  $\text{נִי}$ ,  $\text{רִי}$ ,  $\text{כִי}$ ,  $\text{אִי}$ ,  $\text{אֵי}$ , &c. This is appended to verbal forms which end with a vowel, as  $\text{קָטְלוּנִי}$ ,  $\text{קָטְלוּרִי}$ ,  $\text{קָטְלוּכִי}$ .
- b) A second and a third with the so-called *union-vowels*\* ( $\text{וִי}$ —,  $\text{נִי}$ —); for the verbal forms which end with a consonant: with the union-vowel *a* for the forms of the Preterite, as  $\text{קָטְלוּאִי}$ ,  $\text{קָטְלוּנִי}$ ,  $\text{קָטְלוּכִי}$ ; with the *union-vowel e* (rarely *a*) for the forms of the Future and Imperative, as  $\text{קָטְלוּהִי}$ ,  $\text{קָטְלוּהָ}$ . Of the suffix  $\text{י}$  the same holds good as of  $\text{וִי}$ — from which it comes. With  $\text{הִי}$ ,  $\text{כִּי}$ ,  $\text{נִי}$  the uniting sound is only a half-vowel (*vocal Sh'va*), as  $\text{הִי־}$ ,  $\text{כִּי־}$ ,  $\text{נִי־}$ , e. g.  $\text{הִי־קָטְלוּהָ}$  (*q'tal'kha*); or when the final consonant of the verb is a guttural,  $\text{הִי־}$ , e. g.  $\text{הִי־שָׁלוּחַ}$ . In *Pause* this *Sh'va* becomes a *Seghol* with the tone,  $\text{הִי־}$ .

Rem. 1. As *rare* forms may be mentioned : *Sing.* 2 pers. *m.*  $\text{כִּי}$  1 Kings xviii. 44, in *pause*  $\text{הִי־}$  Is. lv. 5, and  $\text{הִי־}$  Prov. ii. 11; *fem.*  $\text{נִי}$ ,  $\text{נִי־}$  Pa. cxxxvii. 6, and in the later Psalms frequently. ( $\text{הִי־}$  contrary to the rule appended to the Pret. in Judges iv. 20.)—In the 3 pers. *masc.*  $\text{הִי}$  Ex. xxxii. 25; Num. xxiii. 8: *fem.*  $\text{הִי־}$  without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms  $\text{כִּי}$ ,  $\text{נִי־}$ ,  $\text{נִי־}$  are strictly poetic (except Ex. xxiii. 31); instead of  $\text{נִי}$  we find  $\text{נִי}$  once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 89) we discover : a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the noun, is longer, as  $\text{נִי}$ ,  $\text{נִי־}$ ,  $\text{נִי־}$  (*me*);  $\text{נִי־}$  (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun: on which account also the former may even be expressed by a separate pronoun (§ 119, 3).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a union-syllable  $\text{נִי}$ —,  $\text{נִי־}$  (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g.  $\text{יְבָרֵךְנִי}$  *he will bless him* (Ps. lxxii. 15),  $\text{יְכַבְּדֵנִי}$  *he will honour*

\* We retain the common name *union-vowel* [Bindervocal], although it rests on a rather superficial view and is somewhat vague. These union-sounds seem for the most part to be residues of ancient terminations of the verb. Take, for example, the Hebrew form *q'tal-ani* when compared with the Arabic *qatala-ani*.

*me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

- 1 *pers.* נָנִי, נָנִי, for נָנִי, נָנִי;  
 2 *pers.* נָנִי, once נָנִי (Jer. xxii. 24);  
 3 *pers.* נָנִי for נָנִי, also נָנִי (Num. xxiii. 13); *fem.* נָנִי, for נָנִי;  
 1 *pers. plur.* נָנִי for נָנִי.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem. sing.* and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in pause.

This *Nun* is of a demonstrative nature, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention as to the object of the verb. In Chaldee besides the *Nun* there is also inserted a *Yodh* with consonant power, in Samaritan a נ is appended also to the Preterite, and in similar cases a נ inserted.

## SECT. 58.

### THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Preterite have in part a different form, when connected with the suffixes. Namely:

- a) In the 3 *sing. fem.* נָנִי, נָנִי, the original feminine ending, for נָנִי;
- b) 2 *sing. masc.* besides נָנִי also נָנִי to which the union-vowel is attached, but the only clear instance of it is with נָנִי;
- c) 2 *sing. fem.* נָנִי, likewise an older form for נָנִי (comp. נָנִי, נָנִי § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the first person sing. only by the context.
- d) 2 *plur. masc.* נָנִי for נָנִי, which is explained by the Arabic *antum, qataltum*, Chald. נָנִי, נָנִי for נָנִי, נָנִי (§ 32, Rem. 5). Of the *fem.* נָנִי with suffixes there is no instance, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with the suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

| <i>Sing.</i>                  | <i>Plur.</i>       |
|-------------------------------|--------------------|
| 3 m. הַקְטִיל                 | 3 c. הַקְטִילוּ    |
| 3 f. הַקְטִילִי               |                    |
| 2 m. הַקְטִילָה, הַקְטִילְהוּ | 2 m. הַקְטִילוּהוּ |
| 2 f. הַקְטִילִי, הַקְטִילִי   |                    |
| 1 c. הַקְטִילִי               | 1 c. הַקְטִילוּ    |

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which we have in it the following forms :

| <i>Sing.</i>                   | <i>Plur.</i>    |
|--------------------------------|-----------------|
| 3 m. קָטַל (קָטַל, Rem. 1)     | 3 c. קָטְלוּ    |
| 3 f. קָטְלִי                   |                 |
| 2 m. קָטְלָה (קָטְלָה, Rem. 4) | 2 m. קָטְלוּהוּ |
| 2 f. קָטְלִי (קָטְלִי, Rem. 4) |                 |
| 1 c. קָטְלִי                   | 1 c. קָטְלוּ    |

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there too, how the *Tsere* in *Piel* changes sometimes into *Seghol* and sometimes into *vocal Sh'va*.

Rem. 1. The *suffixes* for the 2d p. plural, כֹּם and כֶּן, are (together with וֹם and וֶן) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 m. *sing.* of Pret. *Kal* a greater shortening than the others (called *light suffixes*), e. g. קָטַלְכֶם, קָטַלְכֶן. The difference has still greater effect in the case of *nouns* (§ 89).

2. In the 3 *sing. masc.* קָטַלְהוּ is also contracted into קָטְלוּ according to § 23, 5, and so likewise in the 2 *sing. masc.* קָטַלְהוּ into קָטְלוּ.

3. The 3 *sing. fem.* קָטְלִי (= קָטְלִי) has the twofold peculiarity, that it a) constantly draws the tone to itself, except with כֹּם and כֶּן (see Rem. 1), and then takes the suffixes that make a syllable of themselves (יָ, הָ, וָ, נָ, כֹּם, כֶּן) without a union-vowel, contrary to the general rule (§ 57, 3, a); b) with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (יָ, הָ, וָ, נָ), e. g. קָטְלִי הָאֵלֶּה *she loves thee* Ruth iv. 15, קָטְלִי הָאֵלֶּה *it burneth them* Is. xlvii. 14, קָטְלִי הָאֵלֶּה *she has stolen them* Gen. xxxi. 32. For קָטְלִי, קָטְלִי, &c. we find in *pause* קָטְלִי Ps. lxi. 10, קָטְלִי Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, קָטְלִי (she has borne thee) in the same verse (Cant. viii. 5). The forms קָטְלִי, קָטְלִי, &c. are *contr.* from קָטְלִי, קָטְלִי, after the analogy of קָטְלִי, for קָטְלִי (§ 57, 4).

4. In the 2 *sing. masc.* תִּשְׁכַּחֲנִי is always used; and the suffixes have no union-vowel, except in תִּשְׁכַּחֲנִי, from תִּשְׁכַּח and נִי, e. g. תִּשְׁכַּחֲנִי *thou searchest me* Ps. cxxxix. 1, but also תִּשְׁכַּחֲנִי *thou hast forsaken me* Ps. xxii. 2. In the 2 *sing. fem.* הִי is written also defectively הִיְרָחֵב Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִישָׁבְעָנִי *thou adjurest us* Cant. v. 9; Jos. ii. 17; and with *Tsere* הִיְרָחֵבְנִי *I have subdued him*. Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone.

5. From a verb *middle O* we have הִיְרָחֵבְנִי *I have subdued him*. Ps. xiii. 5, with a shortened *o* in a syllable that has lost the tone.

## SECT. 59.

## FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (־), at times to *Chateph-Qamets* (ֿ) Jer. xxxi. 33; but to *Qamets-Chatuph* (ֿ) before ה, כ, נ. Instead of תִּשְׁכַּחֲנִי the form תִּשְׁכַּחֲנִי\* is used as 2d and as 3d person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 57, 4) is apt to be used at the end of the clause or period.

N. B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *grad-tural* for the third radical) retain the full *A* in the *Fut.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. הִשְׁלַחֲנִי *send me* Is. vi. 8, הִשְׁלַחֲנִי *it put me on* Job xxix. 14, הִשְׁלַחֲנִי *let them demand it back* Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the *Fut.* with the union-vowel *a*, as הִשְׁלַחֲנִי Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxxix. 32.

3. The *suffixes* are at times appended also to the plural forms in ו, e. g. הִשְׁבַּחֲנִי *ye crush me* Job xix. 2, elsewhere always without a union-vowel הִשְׁבַּחֲנִי *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piël* the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes ה, כ, נ it is only shortened into *Seghol*, e. g. הִשְׁבַּחֲנִי *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as הִשְׁבַּחֲנִי *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1. In *Hiphil* the *Chireq* remains; rarely there are forms like הִשְׁבַּחֲנִי *thou enrichest it* Ps. lxxv. 10; 1 Sam. xvii. 25. Comp. § 52, Rem. 4.

## SECT. 60.

## INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a *verb active* can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of

\* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Ez xxxvii. 7.

the personal pronoun), as *קָטַלְתִּי* to kill me; but as *noun* it can take also the *nominal suffix* (the *genitive*), as *קָטַלִּי* my killing (see § 130, 1). In either case it assumes the form *קָטַל*, like the *segholate nouns* of the form *קָטַל*, with which *קָטַל* is nearly allied (§ 91, Paradigm VI.).

Rem. 1. The *Inf.* of the form *קָטַל* becomes with suffixes *קָטַלְתָּ* Gen. xix. 33, like nouns of the form *שָׁבַע*.

2. Before *ה*, *כ*, *ך*, are found forms which depart from the analogy of *segholate nouns*, e. g. *אָכַלְתָּ* your eating Gen. iii. 5, *עָמַדְתָּ* thy standing Obad. 11. The analogy is adhered to, however, in *קָצַרְתָּ* your harvesting Lev. xix. 9, and *מָדַחְתָּ* (*mô-dê'khēm*) your condemning Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form *קָטַל* of the *Imp.* The forms *קָטַלְי*, *קָטַלְי*, which are not presented in the Paradigm, suffer no change. For the *fem.* *קָטַלְתָּ* is substituted the masculine form *קָטַלְי*, as in the Future. On *שָׁלַחְתָּ* see § 59, Rem. 1.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. *קָטַל*, *קָטַלְתָּ*, according to § 91, Parad. VII.

On the difference between *קָטַלְי* and *קָטַלְתָּ*, see § 132, 2.

## II. OF THE IRREGULAR VERB.\*

### A. VERBS WITH GUTTURALS.

#### SECT. 61.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course *א* and *ה* come under consideration here only when they retain their power as consonants; *ה* also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. The Paradigms D, E, and F, in which those conjugations which are wholly regular are omitted, exhibit their inflexions, and the following sections explain them more fully.

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\* See the general view of the classes in § 41.

## SECT. 62.

VERBS PE GUTTURAL. E. g. עָמַד *to stand*. Parad. D.

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a simple Sh<sup>va</sup> (קָטַל, קָטַלְתָּם), in these verbs it takes one of the composite Sh<sup>vas</sup> (§ 10, 2; § 22, 3), e. g. *Inf.* עָמַד, אָכַל *to eat*, *Pret.* עָמַדְתָּם, אָכַלְתָּם from הִפָּחַץ *to be inclined*.

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as נִעְמַד הָלַם *he will dream*, יִאָּסֵף *he will gather*; or the composite Sh<sup>va</sup> conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* נִעְמַדְתָּ (for נִעְמַד), *Hiph.* הִנְעַמְדְתָּ (for הִנְעַמַד), *Inf. and Fut.* הִנְעַמֵּד, הִנְעַמִּיד, *Hoph. Pret.* הִנְעַמְדְתָּ, *Fut.* הִנְעַמֵּד. (On the *Methegh* in these forms see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh<sup>va</sup>; but in this case the preformative always has the vowel corresponding to the composite Sh<sup>va</sup>, which the guttural would take according to the above rule. E. g. *Fut. Kal* יִהְיֶה *he will desire*, יִהְבֹּשׁ *he will bind*, *Niph.* יִהְיֶה *to change one's self*, יִהְיֶה *girded*, *Hiph.* יִהְיֶה *to cause to fail*.

The Grammarians call this the *hard*, the former with the *comp. Sh<sup>va</sup>* the *soft* combination. Both forms often occur in the same verb.

3. When in forms like נִעְמַד, נִעְמַדְתָּ, the vowel of the final syllable becomes a simple Sh<sup>va</sup> vocal, on the addition of a sufformative (ו, י, ה), the composite Sh<sup>va</sup> of the guttural is exchanged for its short vowel, as נִעְמַד, plur. נִעְמַדוּ (speak *yāam'dhū*); נִעְזְבָה *she is forsaken*. But here also there is besides a harder form, as יִהְבְּלוּ *they take a pledge*, יִהְזָקוּ as well as יִהְזָקוּ *they are strong*. See in general § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (רָקַט, רָקַטְתָּ), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יִנְעַמֵּד for נִעְמַד.

## REMARKS.

I. On *Kal*.

1. In verbs עָלָ the *Inf. constr.* and *Imp.* take (עָלֵ) under the first letter (according to § 22, 4, Rem. 2); as אָוִיר *gird* Job xxxviii. 3, אָהִב *love thou*

Hos. iii. 1, אָכַל, with a prefix אָחַז, אָכַל. The (—) is found here *only* when the tone is forcibly thrown forward; e. g. אָכַל הָאֵל Num. xxvi. 10. For the same reason we have אָמַרְתָּם not אָמַרְתֶּם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as אָמַרְתָּ Is. xlvii. 2, אָמַרְתָּ Job xxxiii. 5, especially when the second radical is also a guttural, as אָמַרְתָּ Ps. xxxi. 24. *Pattach* occurs in אָמַרְתָּ Prov. xx. 16.

2. The *Fut. A*, as the Parad. shows, has regularly under the first two letters אָ; and with the hard combination אָ, as אָמַרְתָּ *he ceases*, אָמַרְתָּ *he is wise*. This is also true of those verbs which are at the same time אָ, as אָמַרְתָּ *he sees*, אָמַרְתָּ *he divides*. Less frequently the pointing אָ is found also in verbs *Fut. O*; as אָמַרְתָּ *he lays bare*. Quite unique is the form אָמַרְתָּ and *she loves* Ez. xxiii. 5. In these forms the pointing אָ is frequently shortened to אָ (according to § 27, Rem. 5); as אָמַרְתָּ *he binds, plur.* אָמַרְתָּ, אָמַרְתָּ.

## II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting אָ and אָ applies again here in the *Pret.* after *Vav conversive*; i. e. the throwing forward of the tone occasions a change of *e* into *a*, as אָמַרְתָּ *thou didst set*, אָמַרְתָּ and *thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; אָמַרְתָּ, אָמַרְתָּ.

4. In the *Pret.* of *Hiph.* אָ is sometimes changed into אָ, and אָ into אָ in *Hoph. Pret.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. אָמַרְתָּ Jos. vii. 7; אָמַרְתָּ Hab. i. 15; אָמַרְתָּ Nah. ii. 3.

## III. In General.

5. In the verbs אָמַרְתָּ *to hire*, and אָמַרְתָּ *to be*, the guttural is treated as such in very few forms; *Fut.* אָמַרְתָּ, אָמַרְתָּ. The rule given under No. 1 is indeed true of these verbs, hence אָמַרְתָּ; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as אָמַרְתָּ, אָמַרְתָּ, אָמַרְתָּ Ex. xxxvii. 5, 6.

## SECT. 63.

VERBS AYIN GUTTURAL. E. g. אָמַרְתָּ *to slaughter*. Parad. E.

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:\*

1. Where a simple *Sh'va* is required, the guttural takes without exception the composite *Sh'va* (ֿ). E. g. *Pret.* אָמַרְתָּ, *Fut.* אָמַרְתָּ, *Imp.* אָמַרְתָּ. In the *Imp.* the vowel, supplied

\* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.



under the first radical, conforms to the Chateph of the second as שָׁחַט, שָׁחַט.

So in the *Inf. Kal. fem.*, as אָהַבָה to love, אָהַבָה to languish.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal* שָׁחַט, שָׁחַט retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël* יִנָּחֵם, יִנָּחֵם, and even the more feeble *Seghol* (after *Vav conversive*) יִנָּחֵם. But in the *Fut.* and *Imp.* of *Kal* the last syllable generally takes ( ), through the influence of the guttural, even in *transitive* verbs, e. g. יִשְׁחַט, יִשְׁחַט; יִזְעַק, יִזְעַק; יִבְחַר, יִבְחַר (seldom as יִנָּחֵם); and in the *Pret. Piël* also, *Pattach* occurs more frequently than in the regular verb, as נָחַט.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* of the middle stem-letter cannot stand; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שָׁחַט, *Inf.* שָׁחַט to jest; *Pual* יִרְחַץ to be washed; *Hithp.* יִרְחַצוּרֵם cleanse yourselves. Before א the vowel is commonly prolonged, and always before ר, as *Piël* נִאָּן to refuse, בִּרַּךְ to bless, *Fut.* יִבְרַךְ, *Pass.* בִּרַּךְ, seldom as נִאָּן to commit adultery.

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b), as לְשָׁמְרָהּ in order to serve there Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. b) After *Vav conversive*, as וַיְבָרֶכֶּה and he blessed Gen. i. 22, וַיִּבְרָכֵה and he drove out Ex. x. 11, comp. Gen. xxxix. 4.

2. The following are unfrequent anomalies in the *Pret. Piël*: אָחַרְי they delay Judges v. 28 for אָחַרְי; and the similar form יִחַמְּחֵנִי she conceived me Ps. li. 7 for יִחַמְּחֵנִי or יִחַמְּחֵנִי.

## SECT. 64.

VERBS LAMEDH GUTTURAL. E. g. שָׁלַח to send. Parad. F.

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Pattach furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

- a) The strong unchangeable vowels א, ו, י (§ 25, 1) are always retained; hence *Inf. absol.* Kal וְלִיחַ, *Part. pass.* וְלִיחַ, *Hiph.* וְלִיחַ, *Fut.* וְלִיחַ, *Part.* וְלִיחַ. O though less firm is also retained in the *Inf. constr.* וְלִיחַ, in order to distinguish it from the *Imp.* (as in verbs ע guttural).
- b) The merely tone-long O in the *Fut.* and *Imp.* of Kal becomes *Pattach*, as וְלִיחַ, וְלִיחַ. (With *suff.* וְלִיחַ, see § 59, Rem. 1.)
- c) Where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* and final *Pattach* are both employed. Usage, however, makes a distinction in these forms. Thus :

In the *Part. Kal* and *Piël* וְלִיחַ, וְלִיחַ is the exclusive form, and the full *Pattach* first appears in the *constr. state* וְלִיחַ, וְלִיחַ.

In the *Fut.* and *Inf. Niph.* and in the *Pret. Inf.* and *Fut. Piël*, the form with (—) is employed at the beginning and in the middle of a period, the one with — at the end, and in *Pause*. E. g. וְלִיחַ it is diminished Num. xxvii. 4 and וְלִיחַ xxxvi. 3; וְלִיחַ he cleaves Hab. iii. 9, and וְלִיחַ Ez. xiii. 11; וְלִיחַ to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. וְלִיחַ Deut. xxii. 7, else וְלִיחַ.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (—) e. g. וְלִיחַ prosper, וְלִיחַ and he trusted; but the *Inf. absol.* takes (—) as וְלִיחַ to make high, but as *Inf. constr.* also וְלִיחַ occurs Job vi. 26.

2. The guttural here has *simple Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals § 22, 4), as וְלִיחַ, וְלִיחַ. But in the 2 *fem. Pret.* a helping-*Pattach* takes its place, as וְלִיחַ (§ 28, 4), yet more rarely also וְלִיחַ Gen. xxx. 15 and וְלִיחַ 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only a) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as וְלִיחַ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes וְ, כֵּן, as וְלִיחַ I will send thee 1 Sam. xvi. 1, וְלִיחַ Gen. xxxi. 27, וְלִיחַ Jer. xviii. 2.

## B. CONTRACTED VERBS.

### SECT. 65.

VERBS וְ. E. g. וְנִגַּשׁ to approach. Parad. H.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows :

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take *Sh'va*, as נָ for נָ. The *Inf.* then, however, has regularly the feminine ending נָ, or, with a guttural, נָ (§ 79, 2), as נָ, נָ to touch (from נָ). The *Imp.* has usually *Pattach*; but also *Tsere*, as נָ give (from נָ). Frequently it takes the lengthened form, as נָ give up.

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. a) in the *Fut. Kal*, e. g. נָ he will fall for נָ; נָ for נָ; נָ he will give for נָ (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example\*); b) In the *Pret. Niph.*, e. g. נָ for נָ; c) In the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*), e. g. נָ, נָ for נָ, נָ.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal, Piël, Pual, &c.* Only those conjugations which are irregular are included in the Paradigm H.

The characteristic of these verbs in all forms which begin with a formative letter, is the Daghesh forte following it in the second radical. Some forms, however, of one class of verbs נָ (§ 70), and even of verbs נָ (§ 66, 5), exhibit the same appearance. Verbs נָ likewise exhibit such forms of the *Imp.* as נָ, also נָ (Gen. xix. 9), and נָ.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נָ permit, נָ fall ye; *Inf.* נָ (as well as נָ) to touch; *Fut.* נָ he keeps Jer. iii. 5 (elsewhere נָ). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as נָ to melt Ez. xxii. 20, נָ they are cut off Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as נָ he will possess. In these verbs the *Nun* rarely falls away, as נָ he will descend, and נָ; *Niph.* נָ for נָ he has comforted himself.

N. B. 2. These anomalies are in part exhibited by the verb נָ to take, whose ל is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* נָ, *Imp.* נָ (seldom נָ), *Inf. constr.* נָ, *Hoph. Fut.* נָ. *Niphal*, however, is always נָ.

N. B. 3. In the verb נָ to give, the final *Nun* is also assimilated, as

\* The verb נָ, employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class, but only as the actual form of this particular verb. The *Tsere* in נָ is owing to the double feebleness of the stem נָ (comp. Rem. 3).

נָתַתִּי for נָתַתִּי, נָתַתָּה for נָתַתָּה; *Inf. constr.* תֵּן for תִּתֶּנָּה (see § 19, 2), with *suff.* תַּתִּי *my giving*.

## SECT. 66.

VERBS נָע. E. g. קָבַב. Parad. G.

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as קָבַב for קָבַב, even when a full vowel would regularly stand between them; as קָב for קָב, קָב for קָב. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as קָבַב, קָבַב, קָבַב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterizes the form (§ 43, Rem. 1), e. g. קָב for קָב; *Inf.* קָב for קָב; *Hiph.* קָבַב for קָבַב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as קָבַב, קָבַב, *Fut.* קָבַב, but not קָב, קָב.

4. When the affirmative begins with a consonant (נ, ר), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, *b*). This vowel in the *Pret.* is *i*, in the *Imp.* and *Fut.* *a*, e. g. קָבַב, קָבַב, *Fut.* קָבַב.

The Arabian *writes* indeed regularly מִדִּיר, but *pronounces* in the popular language מִדִּיר *maddū*, also, according to Lumsden, *maddala*, which last is exactly analogous to the Hebrew inflexion.\*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יָסַב instead of יָסַב), take, instead of the *short*

\* The common explanation, which we also give, of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and the class לָה; compare קָבַב and Arab. *maddita* with קָבַב or קָבַב, and קָבַב with קָבַב. Gesenius, however, threw out (in the 13th edition of this Grammar, p. 294) the hint, whether the *a* and *i* in these forms do not properly belong to the pronoun (affirmative), namely, the *a* יָנָה to יָנָה, and the *i* to a form of the pronoun which may be explained from the Egyptian, where *eNtoK* (thou), *eNT'oTeN* (you), *aNoK* (I, comp. יָנָה), &c., show a corresponding *o* in the pronoun.

vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Fut.* יִסְבּ for יִסְבֵּב = יִסְבֵּב; \* *Fut. A.* יִמְר for יִמְרֵר; *Hiph.* הִסְב for הִסְבֵּב, *Inf.* הִסְב for הִסְבֵּב; *Hoph.* הִסְב for הִסְבֵּב. This long vowel (except the <sup>י</sup> in *Hophal*) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), which supplies a Daghesh in the *first* radical in place of doubling the third. E. g. *Fut. Kal.* יִסְבּ for יִסְבֵּב, *Fut. Hiph.* יִמְר for יִמְרֵר, *Hoph.* יִמְר for יִמְרֵר. These forms do not usually take Daghesh in the final letter on receiving an accession, as יִמְרֵר they bow themselves (from יִמְרֵר), יִמְרֵר (from יִמְרֵר), because the doubling is already supplied in the first letter; but see יִמְרֵר Judges xviii. 23, יִמְרֵר Job iv. 20. They therefore omit also the vowels <sup>י</sup> and <sup>י</sup>, e. g. יִמְרֵר (from יִמְרֵר) Jer. xix. 3. The Parad. exhibits this form by the side of the other in *Fut. Kal.*

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as ancient analogous forms. Thus יִסְבּ stands for יִסְבֵּב, with *a* under the preformative, as in the regular Arabic form; † *Hiph.* הִסְב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *e* (like the Aram. אִסְבֵּל comp. § 52, 1 and Rem. 1); *Pret. Niph.* נִסְב for נִסְבֵּב; *Fut. Niph.* יִסְב for יִסְבֵּב, comp. יִסְבֵּל, § 50, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (יִסְבֵּב, <sup>י</sup>, <sup>י</sup>, comp. § 44, Rem. 5), but remains *before* them on the stem-syllable, as יִסְבֵּב. † Before the other affirmatives, it rests upon the inserted syllables <sup>י</sup> and <sup>י</sup> (with the exception of יִסְבֵּב and יִמְרֵר, which always take the tone), and in consequence the vowels of the word are shortened, as יִסְבֵּב, יִמְרֵר; but יִסְבֵּב, יִמְרֵר.

8. Instead of *Piël*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive, e. g. עִלַּל to treat one ill, *Pass.* עִלְל, *Reflex.* הִעִלְל (from עִלַּל); in some is found *Pilpel* (§ 54, 4), as גִּלְגַּל to roll, הִגִּלְגַּל to roll one's

\* It might seem far more easy, in explaining the origin of the *Fut.* יִסְבּ (as well as of the *Fut.* in verbs עִלַּל, יִשְׁבֵּב), to regard it as formed from the *Inf.* סֵב by prefixing <sup>י</sup>, so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

† Hebrew יִסְבֵּל from יִסְבֵּל, § 9, 5. The *a* appears also in verbs *guttural*, especially in verbs סֵב § 67, and verbs עִלַּל § 71.

‡ The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as יִסְבֵּב, יִמְרֵר.

*self* (from גַּלַּל), *Pass.* תִּשְׁעָשֶׂע *to be caressed* (from שָׁעַע). They are inflected regularly like *Piel*.

## REMARKS.

I. On *Kal*.

1. In the *Pret.* are found some examples with *Cholem* (comp. רָכַל, § 43, 1), as רָחֹם from רָחַם *they are high* Job xxiv. 24, רָבֹז from רָבַז Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (רָכַח, רָכַב), as a changeable vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לָבֹז for לָבֹז *to plunder* Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chaturph* or *Qibbutz*, whenever it loses the tone, as *Inf.* רָרַח *to rejoice* Job xxxviii. 7, with *suff.* בָּרוּךְ *when he founded* Prov. viii. 27, *Imp.* רָחֵם *pity me*, *Fut.* with *Vav convers.* וְרָכַב Judges xi. 18, with *suff.* וְרָחַם *he lays them waste* Prov. xi. 3, Q<sup>ri</sup>.

3. Of final *Pattach* in the *Inf.*, *Fut.*, and *Imp.* (רָכַח, רָכַב) the following are examples; *Imp.* שָׁח *to stoop* Jer. v. 26, גָּל *roll* Pa. cxix. 22, *Fut.* יָסַר *he is bitter* Is. xxiv. 9, רָכַח *he is slighted* Gen. xvi. 4, 5. Examples of the *Chaldaizing Fut.* are: יָסַח *even though* יָסַח *is also in use*; יָסַח *he is astonished* 1 Kings ix. 8; יָסַחוּ *they bowed themselves* from יָסַד.

4. In the Participle occurs the Aramaean form שָׁחַח for שָׁחַח Jer. xxx. 16, K<sup>thibh</sup>.

II. On *Niphal*.

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *There*, and another with *Cholem* (analogous with רָכַח, רָכַב, § 43, 1), extending through the whole conjugation. E. g. *Pret.* נָקַל (also נָקַל) *it is a light thing* Is. xlix. 6, *Inf.* נָחַם *to melt* Pa. lxviii. 3, *Part.* נָחַם *wasted away* 1 Sam. xv. 9. With *Cholem* נָחַם *they are rolled together* Is. xxxiv. 4, *Inf. Absol.* נָחַם *to be plundered* Is. xxiv. 3, *Imp.* נָחַם *take yourselves up* Num. xvii. 10, *Fut.* נָחַם Jer. xlvi. 2. *Chaldaizing* forms of *Niphal* are נָחַח Ez. xxv. 3 (from נָחַח), נָחַר (from נָחַר) Ps. lxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נָחַח *fractus est* (from נָחַח).

III. On *Hiphil* and *Hophal*.

6. Besides *There* the final syllable has also *Pattach*, especially with gutturals, as נָחַר *to cleanse* Jer. iv. 11. But also without a guttural, as נָחַח 2 Kings xxiii. 15, Plur. נָחַחוּ 1 Sam. v. 10, *Part.* נָחַח *shadowing* Ez. xxxi. 3.

7. The Future with retracted tone takes the form נָחַח *he protects* Pa. xci. 4. נָחַח *and he rolled* Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: נָחַח Ex. xiii. 18, נָחַחוּ *and they broke* Deut. i. 44, נָחַח Is. xxiv. 12, נָחַחוּ in pause (Job xix. 23) for נָחַחוּ.

#### IV. In General.

9. Verbs עָצ are very nearly related to verbs עָצ (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb עָצ is generally shorter than the other (comp. עָצ and עָצ, עָצ and עָצ). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. עָצ for עָצ *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Pres. Kal.* בָּזַז to *plunder*, *Plur.* בָּזְזוּ, בָּזְזוּנִי (also בָּזְזִיתִי Deut. ii. 7); *Inf.* סָבַב and סָבַב. *Fut.* חָנֵן *he is gracious* Amos v. 15, elsewhere יִחַן. *Hiph.* חִנְּנִי, *Fut.* יִחַן *he will rejoice* (which is never contracted), *Part.* מִשְׁתַּחֲשֵׁם *astomished* Ez. iii. 15. Sometimes the full form appears to be emphatic (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Daghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, as וַיִּקְרֶיךָ. Of the same omission in other forms there are unquestionable examples, as נִבְלָה Gen. xi. 7 for נִבְלֶה *we will confound* (Cohortative from בָּלַל); וַיִּזְמֶה vs. 6 *they will devise*; *Pret.* נִפְחָה for נִפְחֶה Ez. xli. 7; comp. Is. xix. 3; Jer. viii. 14. Without Daghesh, but with the full vowel: הִצְטָח Prov. vii. 13, נִבְחָה 1 Sam. xiv. 36, נִחְמֶה Is. lvii. 5 for נִחְמָה.

12. Although the affirmatives here do not attract the tone (see No. 7, p. 133), yet it is thrown on them when suffixes are appended, as סָבִיבִי, סָבִיבִיךָ Ps. cxviii. 11. The vowels suffer before *Daghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Fut.* becomes *Qibbuls*, less frequently *Qamets-chathuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of חִירֵק, חִירֵקְךָ), the preformatives then, in place of the full vowel, take *Sh'va*. E. g. יִסְבִּיבִיךָ Ps. xlix. 6, יִסְבִּיבִיךָ Job xl. 22, יִרְיֵנִי Ps. lxxvii. 2, *Hiph.* יִסְבִּיבִיךָ Ez. xlvii. 2.

### C. FEEBLE VERBS (VERBA QUIESCENTIA).

**SECT. 67.**

**FEEBLE VERBS** אֶחָד. E. g. אָכַל *to eat*. Parad. I.

So far as **ŋ** is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 62. But here we regard them only in so far as the **ŋ** *quiesces*, i. e. loses its consonant-sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows :—

1. In the *Fut. Kal* of five verbs, viz., **אָבד** *to perish*, **אָהב** *to be willing*, **אָכל** *to eat*, **אָמר** *to say*, **אָפּ** *to bake*, the **א** always quiesces in a long *o* (*Cholem*), as **אָבד**. In some others, the

form in which it retains its power as a consonant is also in use, as יָאָחַז and יִיאָחַז *he takes hold*. The *o* in this case is but a corruption of the vowel *a* (§ 9, 10, 2), which is itself derived by contraction from  $\text{־־־}$  or  $\text{־־־}$ . The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it receives instead of the stronger vowel *o* an *e* (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *a* (*Pattach*), e. g. הָאָבֶד לְעַד Ps. ix. 19, on the contrary הָאָבֶד Ps. i. 6 (comp. a similar exchange of *e* and *a* § 64, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as יָאָבֶד יוֹם *perish the day* Job iii. 3, וַיֹּאכַל *and he ate*, and sometimes *Seghol*, as וַיֹּאמֶר (*Milél*), with conjunctive accents, but וַיִּמְרָר (*Milra*) with distinctives (only in Job a few times וַיִּמְרָר in *pause*).

Very seldom does *א* in the *Fut. Kal*, quiesce in *Tsere*, as יִיאָחַז *it shall come* Mic. iv. 8, contracted from יִיאָחַז: always, however, in the form לִיאָמַר *dicendo* (*Inf.* with *ל*), for לִיאָמַר.

2. In the 1st *Pers. sing. Fut.* the radical *א* (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אָמַר for אֶאמַר *I will say*.

Except in this case the radical *א* seldom falls away, as הָסַח for הֶאֱסַח *thou takest away* Ps. civ. 29, וַיִּדְבְּרוּ for וַיִּדְבְּרוּ *they speak of thee* Ps. cxxxix. 20, תִּפְזָלִי *thou goest away* (from תִּפְזָל), Jer. ii. 36.

The *Parad. I* shows the forms in which *א* is treated as a quiescent (namely, *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. Out of *Kal* *א* seldom quiesces, as in *Niph.* נִאָּחַז Jos. xxii. 9; *Hiph.* וַיִּאָּחַז *and he took away* Num. xi. 25, וַיִּשְׁמַע *I hearken* Job xxxii. 11, וַיִּבְרֹחַ *I will destroy* Jer. xli. 8, וַיִּשְׁמַע *attending* Prov. xvii. 4, *Imp.* וַיִּבְרֹחַ *bring ye* Is. xxi. 14.

2. In *Piél* *א* sometimes falls away by contraction (like *ח* in וַיִּקְרָא), e. g. מְלֵךְ for מְלֵךְ *teaching* Job xxxv. 11.

## SECT. 68.

### FEEBLE VERBS ִּי. FIRST CLASS, OR VERBS ORIGINALLY ִּי.

E. g. יָשַׁב *to dwell*. *Parad. K.*

Verbs ִּי are divided principally into *two classes*, which are wholly different from each other in their origin and inflexion.



The *first* embraces those verbs which have properly a פ for their first stem-letter. In Arabic they are written with פ (e. g. *walada*); but in Hebrew, by a difference of dialect, they take ל instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פִּעִל, and which have *Yodh* also in Arabic (§ 69). A few of these verbs פִּעִל form, in some respects, a *third* class inflected like verbs פִּעִל (§ 70).

In פִּעִל are contained two verbs, distinguished both by form and signification; viz., 1) פִּעִל (for פִּעִל), *Fut.* פִּעִל, פִּעִל to be in a strait; 2) פִּעִל, *Fut.* פִּעִל, פִּעִל to form.

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic פִּעִל, are the following:

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About the half of these verbs have here the feeblest forms, namely,

*Fut.* פִּעִל with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and *vocal Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in a degree still embodies the first radical פ that has fallen away;

*Imp.* פִּעִל from פִּעִל by omission of the feeble פ, and

*Inf.* פִּעִל shortened in like manner, and with the feminine ending פִּעִל, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms, have the *Fut.* א and retain the *Yodh* at the beginning, namely in

*Imp.* פִּעִל and *Inf.* פִּעִל as a *consonant*, but in

*Fut.* פִּעִל as a *quiescent*, or resolved into the vowel *i* (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually פִּעִל (which has been often overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have פ in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs פִּעִל have precisely the same double inflexion.

Even in the same verb are found both forms, one with *Yodh*, the other without it, as פִּעִל 2 Kings iv. 41, and פִּעִל *pour* Ez. xxiv. 3, פִּעִל 1 Kings xxi. 15, פִּעִל Deut. ii. 24, and פִּעִל *possess*, with lengthening פִּעִל Deut. xxxiii. 23, *Fut.* פִּעִל Deut. xxxii. 22, and פִּעִל *he will burn up* Is. x. 16.

To the first mode of inflexion belong, e. g. פִּעִל *to bear*, פִּעִל *to go forth*, פִּעִל *to sit*, פִּעִל *to descend*, פִּעִל *to know*, (*Fut.* פִּעִל with *Pattach* in the last

syllable on account of the guttural); to the second belong *וָעָרָה* to weary, *וָעָצָר* to counsel, *וָעָבֵר* to be dry, though the latter is in Arabic *وَعَب*.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Pret.* and *Part.* of *Niph.* and throughout *Hiph.* in *Cholem*, throughout *Hophal* in *Shureq*, as *וָעָבֵר* (for *וָעָבֵר*), *וָעָשִׂיב* (for *וָעָשִׂיב*), *וָעָשֵׁב* (for *וָעָשֵׁב*). In the *Inf.*, *Imp.* and *Fut. Niph.*, *ו* remains as a consonant, and the inflexion is regular, as *וָעָשֵׁב*, *וָעָשֵׁב*. It also retains its power as a consonant in the *Hithp.* of some verbs, e. g. *וָעָשֵׁב* from *וָעָשֵׁב*, and in two nominal forms, viz. *וָעָשֵׁב* offspring from *וָעָשֵׁב* to bear [and *וָעָשֵׁב* guilty].

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which Yodh does not appear, these verbs may be distinguished, in the *Fut.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.*, by the *Vav* (ו, ו, ו) before the second radical. Forms like *וָעָבֵר*, *וָעָשֵׁב*, they have in common with verbs *וָעָשֵׁב*. *Hophal* has the same form as in verbs *וָעָשֵׁב* and *וָעָשֵׁב*.

Rem. 1. The *Inf.* of *Kal* without the radical Yodh (see No. 1) has very seldom the masculine form like *וָעָבֵר* to know Job xxxii. 6, 10, or the feminine ending *וָעָבֵר* like *וָעָבֵר* to bear 2 Kings xix. 3. With a guttural the latter takes the form *וָעָבֵר* instead of *וָעָבֵר*, e. g. *וָעָבֵר* to know. *וָעָבֵר* in 1 Sam. iv. 19 is contracted to *וָעָבֵר* (§ 19, 2). Examples of the regular full form occur with *suffixes*, *וָעָבֵר* Job xxxviii. 4, *וָעָבֵר* Ezra iii. 12. The full form has seldom the feminine ending, as *וָעָבֵר* to be able.

2. The *Imp. Kal.* often has the lengthening *וָעָבֵר*, as *וָעָבֵר* sit, *וָעָבֵר* descend. From *וָעָבֵר* to give the lengthened *Imp.* is *וָעָבֵר*, fem. *וָעָבֵר*, plur. *וָעָבֵר*, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form *וָעָבֵר* takes *Pattach* in its final syllable when it has a guttural, as *וָעָבֵר*, also *וָעָבֵר* Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, namely, before a word of one syllable and after *Vav conversive*. E. g. *וָעָבֵר* Gen. xlv. 33; *וָעָבֵר*, but in Pause *וָעָבֵר* and *וָעָבֵר*. A very rare exception, in which a *Fut.* of this kind is written fully, is *וָעָבֵר* Mic. i. 8. The form *וָעָבֵר* when lengthened can also lose its radical *ו*, as *וָעָבֵר* Is. xl. 30, *וָעָבֵר* lxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than *ו* (see Is. xlv. 6).

4. In some stems the feebleness affects also the *Pret. Kal.* so far that the *a* under the second radical becomes *e* or *i*, as *וָעָבֵר*, *וָעָבֵר*, *וָעָבֵר* from *וָעָבֵר*, *וָעָבֵר*. Examples are found in Ps. ii. 7; Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. lxix. 36, &c. In Syriac *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have no full vowel under the first radical.

5. As an exception the *Fut. Niph.* sometimes retains *Yodh*, e. g. *וָעָבֵר*

and he waited Gen. viii. 12; comp. Ex. xix. 13. The first Pers. sing. has always the form **אָנַח** not **אָנַח**; comp. § 50, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after **י** preformative, which takes its punctuation (comp. § 67, Rem. 2). E. g. **וַיִּבְשְׁרוּ** for **וַיִּבְשְׁרוּ** and he dried it up Nah. i. 4.

7. *Fut. Hiph.* like *Fut. Kal*, takes *Seghol* when the tone is drawn back, as **וַיִּזְכֹּק** let him add Prov. i. 5, **וַיִּזְכֹּק** and he added.

N.B. 8. The verb **הָלַךְ** to go is connected with verbs פִּי of the first class, for it forms (as if from **הָלַךְ**) *Fut.* **הָלַךְ**, with *Vav* **וַהֲלַךְ**, in *pause* **וַהֲלַךְ**, *Inf. constr.* **הֹלֵךְ**, *Imp.* **הִלַּךְ**, lengthened **הִלְכָהוּ** and also **הִלְכָהוּ**, and so *Hiph.* **וַהֲלִיךְ**. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from **הָלַךְ**, as *Fut.* **וַהֲלִיךְ**, *Inf.* **וַהֲלִיךְ** (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* **וַהֲלִיכוּ** (Jer. li. 50), on the contrary *Pret. Kal* is always **הָלַךְ**, *Part. abs.* **הוֹלֵךְ**, *Piël* **וַהֲלִיךְ**, *Hithp.* **וַהֲלִיכֵהוּ**, so that a **י** nowhere distinctly appears as first radical. An obsolete stem **הָלַךְ** may however be assumed, although in a word so much used as **וַהֲלִיךְ** the feeble letter **ו** may itself be treated like **י**, and so the inflexion resemble פִּי. Comp. also the feeble **וָה**, e. g. **וָהִלַּךְ** from **וָהִלַּךְ** (§ 67, 2), and **וָהִלַּךְ** from **וָהִלַּךְ**, *Fut. Hiph.* **וָהִלַּךְ** from **וָהִלַּךְ** and **וָהִלַּךְ** 2 Kings vi. 16 from **וָהִלַּךְ**.

## SECT. 69.

### FEEBLE VERBS פִּי. SECOND CLASS, OR VERBS PROPERLY פִּי.

E. g. **וָהָב** to be good. Parad. L.

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following :

1. *Kal* has only the stronger of the two forms described in § 68, 1, namely, that in which the radical **י** remains, *Inf.* **וָהָב**, with the *Fut. A*, as **וָהָב**, **וָהָב**; the *Pattach* of which becomes *Seghol* when the tone shifts back, as **וָהָב** and he awoke Gen. ix. 24, **וָהָב**, **וָהָב** and he formed Gen. ii. 7.

2. In *Hiphil* the **י** is retained and is pronounced as a diphthongal **ê** (*Tsere*), e. g. **וָהָב** (for **וָהָב**), *Fut.* **וָהָב**; seldom with the diphthong **ai**, **ay**, as in **וָהָב** they make straight Prov. iv. 25; comp. Ps. v. 9, **וָהָב**.

The following are the only verbs of this kind: **וָהָב**, **וָהָב** to suck, **וָהָב** to awake, **וָהָב** to form, **וָהָב** *Hiph.* **וָהָב** to bewail, **וָהָב** to be straight.

Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the 3 pers. **וָהָב**, as **וָהָב** he wails, **וָהָב** I wail, **וָהָב** ye wail, Ia. xv. 2; lxv. 14; Jer. xlviii. 31; Hos. vii. 14; also **וָהָב** Job xxiv. 21; and once even in *Fut. Kal.* **וָהָב** Ps. cxxxviii. 6 from **וָהָב**. This anomaly

is explained by supposing, that the י of the simple form was superficially taken to belong to the stem.

## SECT. 70.

## VERBS פִּי. THIRD CLASS, OR CONTRACTED VERBS פִּי.

The י of these verbs does not quiesce in long *i* or *e*, but is assimilated like נ. Some verbs are exclusively of this class, e. g. *פִּי* to spread underneath, *Hiph.* *פִּי*, *Hoph.* *פִּי*; *פִּי* to burn up, *Fut.* *פִּי*, *Hiph.* *פִּי*. Others have two forms; in one the י is assimilated, in the other it quiesces, as *פִּי* to pour, *Fut.* *פִּי* and *פִּי* (1 Kings xxii. 35); *פִּי* to form, *Fut.* *פִּי* and *פִּי* (Is. xlv. 12; Jer. i. 5); *פִּי* to be straight, *Fut.* *פִּי* and *פִּי* (1 Sam. vi. 12).

Verbs of this class (which seldom occur) are inflected like verbs פִּי, for which they may easily be mistaken by the learner. When therefore a form has not a root פִּי in the Lexicon, he should look for one of this class.

## SECT. 71.

FEEBLE VERBS פִּי. E. g. *פִּי* to rise up. Parad. M.

1. In these verbs the middle stem-letter י always quiesces; not merely in the more usual cases (§ 24, 1) when a Sh<sup>va</sup> precedes or follows, as *פִּי* for *פִּי*, but also when it is both preceded and followed by a full vowel, as *פִּי* *Part. Pass.* for *פִּי*; *פִּי* *Inf. absol.* for *פִּי*. Hence the stem is always a monosyllable.

2. The vowel in which י quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterizes the form (§ 66, 2). But this vowel, in consequence of the union of the *Vav* with it, is mostly made fuller, e. g. *Inf.* and *Imp.* *פִּי* for *פִּי*, *Pret.* *פִּי* for *פִּי*; yet it is not unchangeable, for we have *פִּי* (with short *a*) from *פִּי*, and *Fut. Hiph.* *פִּי* (from *פִּי*) is shortened in the Jussive to *פִּי*.

The verb intransitive middle *E* takes in *Pret. Kal* the form of *פִּי* (from *פִּי*) *he is dead*; the verb middle *O* takes the form of *פִּי* (from *פִּי*) *luxit*. *פִּי* (from *פִּי*) *he was ashamed*. Comp. Rem. 1.

3. The preformatives in the *Fut. Kal* and *Pret. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of

the regular form the corresponding long one (§ 27, 2). E. g. **יָקָם**\* for **יָקֹם**; **הָקִים** for **הָקִים**; **הָקָם** for **הָקָם**.

This vowel is changeable, and becomes Sh<sup>va</sup> when the tone is thrown forward, e. g. before *Suff.* **יָמִיתוּ** *he will kill him*, and with the full plural form of the *Fut.* **יָמִיתוּן** *they will die*.

The **י** in *Hoph.* is the only exception. But this conjugation is formed (in appearance) by transposing the letters of the original stem. Thus **הָקָם** becomes by transposition **הָקָם**, hence **הָקָם**.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Fut. Kal* **יָקָם** for **יָקָם** (see § 66, 6), *Part.* **קָם** for **קָם** (after the form **קָטַל**, comp. § 49, 2, § 83, No. 1). Those which conform to the regular Hebrew verb, are generally the most unfrequent. as **יָבוֹשׁ** (after the form **יָבוֹשׁ**). The *o* in *Niph.* comes from *va* (= *ua*), **יָקָם** from **יָקָם**, *Fut.* **יָקָם** from **יָקָם**.

5. In the *Pret. Niph.* and *Hiph.* the harshness of pronunciation in such forms as **יָקָמָה**, **יָקָמָה**, is avoided by the insertion of **י** before the affirmatives of the first and second person. For the same purpose **י** is inserted in the *Fut. Kal* before the termination **יָה** (comp. § 66, 4). These inserted syllables take the tone and shorten the preceding vowels, as **יָקָם**, **יָקָמָה**; **יָקָם**, **יָקָמָה**, or **יָקָמָה**, also **יָקָמָה**; **יָקָמָה**.

Yet in some cases the harder forms without the inserted syllable, are also in use. Thus *Fut. Kal* **יָשָׁבָה** Ez. xvi. 55 (also **יָשָׁבָה** in the same verse) and rather oftener in *Hiph.*, as **יָנָחָה** Ex. xx. 25, but also **יָנָחָה** Job xxxi. 21, **יָשָׁבָה** Job xx. 10, once **יָנָחָה** Jer. xlv. 25. *Imp.* only **יָנָחָה**, **יָנָחָה**.

6. The tone, as in verbs **עָלָה**, is not thrown forward upon the affirmatives **יָה**, **י**, **י**, as **יָקָמָה**, **יָקָמָה**, except with the full plural form **יָקָמָה**. In those persons which take affirmatives without *epenthesis* (see Rem. 6), the accentuation is regular, as **יָקָמָה**; so in *Hophal* **יָקָמָה**. For the tone on **י** and **י** see No. 5.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in verbs properly ע. The only instance in which **י** remains as consonant is **יָסָר** *to surround*, the *Piël* of **סָר** (yet see Rem. 5). In some others **י** has taken the place of **י**, as in **יָסָר** from **סָר**, **יָסָר** from **סָר**, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the con-

\* On the *a* under the preformative see No. 4.

trary, the unfrequent conjugation *Pilel* (§ 54, 2), with its Passive and Reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קִיַּם *to raise up*, from קים; רִוַּם *to elevate*, *Pass.* רִוַּם, from רים; הִזְעִיר *to rouse one's self*, from עיר. Less frequent is the conjugation *Pilpel* (§ 54, 4), e. g. בָּלַל *to sustain, to nourish*, from ביל.

Of these unusual conjugations the Parad. exhibits only *Pilel* and *Pulal*, from which the Reflexive (*Hithpaël*) is readily formed.

#### REMARKS.

##### I. On *Kal*.

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their Pret. and Part. the same (§ 49, 2), the following are examples; viz. Pret. (for מָחַד), 1 *sing.* מָחַדְתִּי, 1 *pl.* מָחַדְנוּ, 3 *pl.* מָחַדוּ (for בּוֹשַׁתִּי, בּוֹשַׁתְנוּ, בּוֹשַׁתְמוּ, אִירִי. Part. מָחַדְתִּי, מָחַדְתִּים Ez. xxxii. 30. Of the Preterite and Participle, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14, שָׁאֲמִים Ez. xxviii. 24, 26; comp. xvi. 57.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אִירִי. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָנַדְלִי, as קָנַדְלִי קִים *surgendo surgent* Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Fut.*, as רָבִיא, רָבִיא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz. בּוֹשַׁת, *Fut.* יְבֹשַׁת (for יְבֹשַׁת).

3. In the *Imp.* with affirmatives (קָיִמְהוּ, קָיִמְהוּ) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form [with חֶ-] has, on the contrary, the tone usually on the last syllable (קָיִמְהוּ, קָיִמְהוּ) with a few exceptions where the word is *Müel* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקִים, יָקָם). E. g. יָשָׁב *let him return* Deut. xx. 5-8; אַל יָשָׁב *let him not return* Ps. lxxiv. 21; וְיָמָת *that he may die* 1 Kings xxi. 10. In poetic language as *Indicative*, as יָרִים, יָרִים, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. After *Vav conversive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as יָקָם לָהּ, יָקָם Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as וְיָמָת; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיִּסָּר *and he turned aside* Ruth iv. 1 (from סָר).

The full plural ending וִין has the tone (according to No. 6 of this section), hence תְּמַחֲוִין Gen. iii. 3, 4, יְהִי־וִין Ps. civ. 7, יְהִי־וִין Joel ii. 4, 7, 9.

##### II. On *Niphal*.

5. Anomalous forms are: Pret. נִפְצְרוּם *ye have been scattered* Ez. xi. 17, xx. 34, 41, 43; *Inf. constr.* הִזְדַּחֵשׁ Is. xxv. 10. Comp. Rem. 9.

### III. On Hiphil.

6. Examples of the *Preterite* without the *epenthetic* י: הִנָּחְתָּ *thou liftest* Ex. xx. 25; הִנָּחְתָּ *thou killest*, and even הִנָּחְתָּ Num. xvii. 6, &c.

7. In the *Imp.* the shortened and lengthened forms הִנָּחְתָּ, הִנָּחְתָּ both occur.

N. B. The shortened *Fut.* has the form הִנָּחְתָּ, as הִנָּחְתָּ *that he may take away* Ex. x. 17. After *Vav conversive* the tone is drawn back upon the penultima, as הִנָּחְתָּ; הִנָּחְתָּ *and he scattered*. The final syllable when it has a guttural or *Resh* takes *Patach*, as in *Kal*, e. g. הִנָּחְתָּ *and he removed* Gen. viii. 13.

### V. In General.

8. On account of the intimate relation between verbs עָלָה and עָלָה, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive*; *Piel* of עָלָה and *Poël* of עָלָה. Hence it is that they often borrow forms from one another, as in *Kal* הִנָּחְתָּ *he despised* (Pret. of עָלָה, as if from הִנָּחְתָּ) Zech. iv. 10, הִנָּחְתָּ *he besmeared* (for הִנָּחְתָּ) Is. xlv. 18.

9. In common with verbs עָלָה (§ 66, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. הִנָּחְתָּ *to incite*, *Fut.* הִנָּחְתָּ (also הִנָּחְתָּ, הִנָּחְתָּ); הִנָּחְתָּ *and he shows the way* 2 Sam. xxii. 33 (and הִנָּחְתָּ Prov. xii. 26); sometimes with a difference of signification, as הִנָּחְתָּ *to cause to rest, to give rest*, הִנָּחְתָּ, *Fut.* הִנָּחְתָּ *to set down, to lay down*; הִנָּחְתָּ *to spend the night, to abide*; הִנָּחְתָּ, הִנָּחְתָּ, *to be headstrong, rebellious*. Other examples: *Niph.* הִנָּחְתָּ (from הִנָּחְתָּ, not הִנָּחְתָּ) *to be circumcised* Gen. xvii. 26, 27; xxxiv. 22, with a guttural הִנָּחְתָּ Zech. ii. 17; *Hiph.* הִנָּחְתָּ *to despise* Lam. i. 8, הִנָּחְתָּ Prov. iv. 21.

Here belong some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered; viz. הִנָּחְתָּ for הִנָּחְתָּ *and she hastens* (from הִנָּחְתָּ) Job xxxi. 5, הִנָּחְתָּ, הִנָּחְתָּ 1 Sam. xv. 19; xxv. 14, from הִנָּחְתָּ, *to rush upon*.

10. Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular. E. g. הִנָּחְתָּ *to be white*, *Fut.* הִנָּחְתָּ; הִנָּחְתָּ *to expire*, *Fut.* הִנָּחְתָּ; particularly all verbs that are also עָלָה, as הִנָּחְתָּ, *Piel* הִנָּחְתָּ *to command*, הִנָּחְתָּ *to wait*, &c.

### SECT. 72.

VERBS עָלָה. E. g. הִנָּחְתָּ *to discern*. Parad. N.

1. These verbs have the same structure as verbs עָלָה, and their י is treated in the same manner as the י of that class. E. g. *Pret. Kal* הִנָּחְתָּ (for הִנָּחְתָּ) *he has set*, *Inf.* הִנָּחְתָּ, *Inf. absol.* הִנָּחְתָּ (for הִנָּחְתָּ), *Imp.* הִנָּחְתָּ, *Fut.* הִנָּחְתָּ, *Jussive* הִנָּחְתָּ, with *Vav conv.* הִנָּחְתָּ. But the *Pret. Kal* has, in several verbs, still a second set of

forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּינְוֹתָי (similar to הִבְינְוֹתָי) Dan. ix. 2, also בָּנָה Ps. cxxxix. 2, בָּנָה רִיבֹתָ *thou contendest* Job xxxiii. 13, also רָבָה Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הִבְינְוֹתָם, הִבֵּן, *Inf.* הִבֵּן (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבֵּן (also בֵּן), so likewise מְרִיב (also רָב), מְשִׁים (also שָׂם), מְצִיץ *glittering*, also in *Pret.* צָץ. Moreover as *Passive* we find a few times *Hoph. Fut.* יִשָּׁר from שָׁר *to sing*, יִשָּׁט from שָׁט *to set*.

2. These *Hiphil* forms may easily be traced to verbs לוֹ, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבֹן, *Pil.* בִּינָן and *Hithpalel* הִתְבַּיֵּן (as if from בִּין). These verbs are in every respect closely related to verbs לוֹ. Hence it is that we find several verbs used promiscuously, as לוֹ and לֵי, and with the same meaning in both forms, as לָן (*denom.* from לָיל) *to spend the night*, *Inf.* also לָן; שִׁים *to place*, *Inf.* also שִׁים, *Fut.* יִשָּׁם, once יִשָּׁם. In other verbs one of the two is the predominant form, as גִּיל *to exult* (גִּיל is found only in Prov. xxiii. 24). But few are exclusively לֵי, as רִיב *to contend*, יִשָּׁר *to set*, יִשָּׁט *to rejoice*.

The older Grammarians did not recognise this class of verbs, but referred all its forms to verbs לוֹ, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the *Hiphil* (Conj. IV.) of verbs לוֹ. Yet the Arabic, as also the Æthiopic, has actual verbs לוֹ, and the Hebrew has some with Yodh as consonant, like אָרַב and אָרַב. A fluctuation and interchange between the closely related stems must certainly be assumed.

The Paradigm *N* is placed in connexion with that of verbs לוֹ, in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *M*.

Rem. 1. Examples of the *Inf. absol.* are רָב *litigando* Judges xi. 25, שָׁט *ponendo* Is. xxii. 7, also רִיב Jer. l. 34.

2. The *Fut. apoc.* is רָבֵן; with retracted tone it takes the form לוֹ רָבֵן Judges vi. 31. So with *Vav conversive*, וַיִּשָּׁם and he placed, וַיִּלָּךְ and he perceived.

3. As *Part. act. Kal* we find once לָן *spending the night* Neh. xiii. 21; *Part. pass.* שִׁים or שָׁם (according to a various reading) 2 Sam. xiii. 32.

4. Verbs לוֹ scarcely ever suffer their ל to quiesce, and hence are irregular only as represented in § 63. Yet in the *Pret.* of the much used verb שָׁאַל *to ask*, the feebleness of the ל reduces the א under it to (—) and in a closed syllable to (—) and (—), when the syllable is toneless and no full vowel precedes the ל (just as in some verbs שָׁאֵל, § 68, Rem. 4), e. g. with suff. שָׁאַלְתָּ Gen. xxxii. 18, שָׁאַלְתָּ Ps. cxxxvii. 3, 2 pl. שָׁאַלְתֶּם 1 Sam. xii.



13; xxv. 5; 1 *sing.* with suff. לָאֵלֶיךָ Judges xiii. 6; 1 Sam. i. 20; also in *Hiph.* 1 Sam. i. 28. Comp. § 44, Rem. 2.

SECT. 73.

VERBS לָא. E. g. לָא to find. Parad. O.

The ל is here, as in verbs לָא, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. לָא, לָא, לָא, לָא; but Pattach before the feeble letter ל is lengthened into *Qamets* (§ 23, 1), viz. in the *Pret. Fut.* and *Imp. Kal*, in the *Pret. Niph.*, *Pual*, and *Hoph.* The (י) however is mutable (§ 25, 2, Rem.), hence in the plural לָאִים.

The *Fut.* and *Imp. Kal* have א, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (ל, נ) ל is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, לָא; in the *Pret.* of all the other conjugations, in *Tsere*, לָא; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, לָא, לָא, לָא.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs לָא and לָא (comp. § 74, 2), and an approximation of the former to the latter.

Before the suffixes ה, כ, נ, the ל retains its character as a guttural, and takes (-); as לָא Cant. viii. 1, לָא Ez. xxviii. 13, comp. § 64, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, ל is a consonant and the form regular, as לָא.

Parad. O gives a complete view of the inflexion.

REMARKS.

1. Verbs *middle E.* like לָא to be full, retain *There* in the other persons of the *Pret.*, as לָא. Instead of לָא is sometimes found the Aramean form לָא for לָא she names Is. vii. 14; comp. Gen. xxxiii. 11 (after the form לָא, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form לָא to fill Lev. xii. 4, for לָא.

3. The *Part. fem.* is commonly, by contraction, **תִּצְטַח**, seldom **תִּצְטַחַת** Cant. viii. 10, and defectively written **תִּצְטַח** (from **תִּצְטַחַת**) Deut. xxviii. 57. In the forms **וְהִצְטַחַת** 1 Sam. xiv. 33, and **וְהִצְטַחַת** Neh. vi. 8, the vowel is drawn back in the manner of the Syriac.

4. The **א** sometimes falls away, as in **תִּצְטַחַת** Num. xi. 11, **תִּצְטַחַת** Job xxxii. 18. *Niph.* **וְהִצְטַחַת** ye are defiled Lev. xi. 43. *Hiph.* **וְהִצְטַחַת** Jer xxxii. 35.

See more in the Remarks on verbs **לִחַ**, No. VI.

#### SECT. 74.

VERBS **לִחַ**. E. g. **לִחַ** to reveal. Parad. P.

These verbs, like those **פָּחַ** (§§ 68, 69), embrace two different classes of the irregular verb, viz. **לִחַ** and **לִחַ**, which in Arabic and specially Æthiopic are clearly distinguished. But in Hebrew the original **י** and **ו** have passed over into a feeble **ה** (§ 23, 3), in all those forms which end with the third radical, and which hence are called verbs **לִחַ**. E. g. **לִחַ** for **לִחַי** he has revealed; **לִחַ** for **לִחַי** he has rested. By far the greater number, however, of these verbs are originally **לִחַ**; only a few forms occur of verbs **לִחַ**. The two classes are therefore less prominently distinguished than verbs **פָּחַ** and **פָּחַ**.

A true verb **לִחַ** is **לִחַ** to be at rest, whence **לִחַי** *Part.* **לִחַי**, and the derivative **לִחַי** rest; yet in the *Flu.* it has **לִחַי** (with *Yodh*). In **לִחַי** (Arab. **لَحِي**) to answer, and **לִחַי** (Arab. **لَحِي**) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius's Lex. art. **לִחַי**). In Syriac the intermingling of these forms is carried still farther, verbs **לִחַ** also being confounded with those **לִחַ**, i. e. with the two classes **לִחַ** and **לִחַ** of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonantal **ח** (distinguished by *Mappiq*); e. g. **לִחַח**. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some verbs **לִחַ** originated in verbs with final **ח**, this letter having lost its original strong and guttural sound, and become softened to a feeble **ח**, e. g. **לִחַח**, Arab. **لَحِي** to be blunt. Hence it is that verbs **לִחַ** are often related to those **לִחַ** for which the verb **לִחַ** may be assumed as an intermediate form, e. g. **לִחַח** and **לִחַח** to be hard; **לִחַח** properly = **לִחַח** to be open.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to **ה** as a vowel-letter and representing the final vowel; which is the same in each form through all the conjugations, namely,

הַ־ in all the Preterites, נָלַח, נִלְחָה, נִלְחָה, &c.

הַ־ in all the Futures and Participles Active, יִלְחָה, יִלְחָה, &c.

הַ־ in all Imperatives, לְחָה, לְחָה, &c.

הַ־ in the Inf. absol. (except in *Hiph.* and *Hoph.*), לְחָה, &c.

The *Part. Pass. Kal* forms the only exception, in which at the end the original י appears, נִלְחִי, as also in some derivatives (§ 84, V).

The *Inf. constr.* has always the feminine form in ת; hence in *Kal* נִלְחֹת, in *Piël* נִלְחֹת, &c.

In explanation of these forms we observe:

That in the *Pret. Kal*, נָלַח stands for נִלְי according to § 24, 2, c; so in *Niph.* and *Hophal.* *Piël* and *Hühp.* are based on the forms נִלְי, נִלְי (see Rem. 1), *Hiph.* on the form נִלְי after the manner of the Arabic *aqtala* (§ 52, 1).

In the *Fut. Kal*, יִלְחָה is a *Fut. A* for יִלְי (according to § 24, 2, Rem. a), whence also are such plural forms as יִלְי (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form; another with *Pattach* in the final syllable. See § 50, Rem. 2, § 53, Rem.

The use of *Tsere* in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.* the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel *There*. Compare the *construct state* of nouns in ת־, § 87, 2, c. The *Cholem* of the *Inf. absol.* is the regular vowel.

2. Before the affirmatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *a* (*Pattach*) the diphthong *ai*; but this diphthong in the *Pret.* is contracted first into *e* (י־) and then farther attenuated into *i*, but in the *Fut.* and *Imp.* it is changed into the obtuse י־. Thus in *Pret. Piël*, from נִלְי (after נִלְי) we get first נִלְי and then by attenuating the *e* into *i* נִלְי; in the *Fut. Piël* נִלְי. In the Passives the *e* is always retained, in the Actives of the derived conjugations and in the Reflexives both *e* and *i* are used alike (see Rem. 8 and 12); on the contrary in *Kal* (the most used of all the species) we find only *i*. Accordingly we have in the

Preterite *Kal* *i*, as נִלְי;

Preterites of the other active conjugations and also the reflexive promiscuously *e* and *i*, as נִלְי and נִלְי;

Preterites of the Passives only *e*, as נִלְי;

Futures and Imperatives always י־, as יִלְי, יִלְי.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac the contracted forms predominate, yet these dialects have in Kal  $\text{גָּלִיָּה}$  as well as  $\text{גָּלִיָּה}$ .

3. Before the affirmatives beginning with a vowel ( $\text{וְ}$ ,  $\text{וָ}$ ,  $\text{וֵ}$ ), the *Yodh* with the foregoing vowel usually falls away, e. g.  $\text{גָּלִיָּה}$  (for  $\text{גָּלִיָּה}$ ),  $\text{גָּלִיָּה}$  ( $\text{גָּלִיָּה}$ ),  $\text{גָּלִיָּה}$ ,  $\text{גָּלִיָּה}$ ; yet it is retained in ancient full forms, particularly in *pause*, as  $\text{גָּלִיָּה}$  (see Rem. 4 and 11). Before *suffixes* also it falls away, as  $\text{גָּלִיָּה}$  (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, where  $\text{וָ}$  is appended as feminine ending, as  $\text{גָּלִיָּה}$ . But this ancient form is become rare (see Rem. 1); and as if this mark of the gender were not sufficiently distinct, a second feminine ending  $\text{וָ}$  is appended, so as to form  $\text{גָּלִיָּה}$ . So in all conjugations, e. g. *Hiph.*  $\text{גָּלִיָּה}$ , common form  $\text{גָּלִיָּה}$ , in *pause*  $\text{גָּלִיָּה}$ .

See analogous cases in § 69, Rem., § 89, 3.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocope*) of the  $\text{וָ}$ , by which still other changes are occasioned in the form (see Rem. 3, 7, 9, 14). The *shortened Imperative* is also formed by *apocope* of the  $\text{וָ}$  (Rem. 10, 15).

#### REMARKS.

##### I. On Kal.

1. For the 3 *Pret. fem.* the older and simpler form  $\text{גָּלִיָּה}$ , from  $\text{גָּלִיָּה}$  (comp. the verb  $\text{לָא}$ , § 73, Rem. 1), is almost entirely banished from common use. One instance is  $\text{גָּלִיָּה}$  *she did* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g.  $\text{גָּלִיָּה}$ , Lev. xxvi. 34,  $\text{גָּלִיָּה}$ , Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form  $\text{גָּלִיָּה}$  *videndo* Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom,  $\text{גָּלִיָּה}$  Gen. i. 20,  $\text{גָּלִיָּה}$  xlvi. 11, as well as the feminine form  $\text{גָּלִיָּה}$  *to see* Ez. xxviii. 17, like  $\text{גָּלִיָּה}$  § 45, 2, letter *b*.

N. B. 3. The *apocope* of the *Fut.* occasions in *Kal* the following changes:

- a) The first stem-letter most commonly receives the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Patach* (§ 28, 4). E. g.  $\text{גָּלִיָּה}$  for  $\text{גָּלִיָּה}$ ;  $\text{גָּלִיָּה}$  and *he built*;  $\text{גָּלִיָּה}$  *let him look*, for  $\text{גָּלִיָּה}$ .
- b) The *Chireq* of the preformative is also sometimes lengthened into *There* (because it is now in an open syllable), as  $\text{גָּלִיָּה}$  *let him see* from  $\text{גָּלִיָּה}$ ,  $\text{גָּלִיָּה}$  from  $\text{גָּלִיָּה}$ .

- c) The helping-vowel is sometimes omitted, especially in the cases mentioned in § 28, 4. E. g. **וַיִּשָּׁב** Num. xxi. 1, **וַיִּשָּׁבָה**, **וַיִּשָּׁבָהּ**. The verb **רָאָה** has the two forms **וַיִּרְאֵה** and **וַיִּרְאֶה**, the latter with *Pattach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He*: **וַיַּעַשׂ** and *he made*, from **עָשָׂה**, **וַיַּעֲנֶה** and *he answered*, from **עָנָה**. Sometimes the punctuation of the first syllable is not affected by the guttural; as in **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ** (with *Dag. lene* in second radical) *let him rejoice* Job iii. 6.
- e) The verbs **וַיְהִי** *to be*, and **וַיֵּחִי** *to live*, which would properly form in the *Fut. apoc.* **יֵהְיֶה**, **יֵחְיֶה**, change these forms to **יֵהְיֶה** and **יֵחְיֶה**, because the Yodh prefers a vowel before it in which it may quiesce (comp. the derivatives **בְּיָדְךָ** for **בְּיָדְךָ**, **עָנִי** for **עָנִי**, &c., § 84, No. V). From **וַיְהִי** *to be* occurs once the form **יֵהְיֶה** for **יֵהְיֶה** *he will be* Eccles. xi. 3.

The full forms without the apocope of **יְהִי** sometimes occur even after *Vav. conv.*, especially in the 1st person and in the later books, e. g. **וַיֵּרָא** and *I saw*, twenty times but not in the Pentateuch, **וַיַּעַשׂ** and *he made*, four times.

4. The original **י** is sometimes retained before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending **יָם**, or where for any reason an emphasis rests upon the word. *Pret.* **וַיִּקְחוּ** *they took refuge* Deut. xxxii. 37. *Imp.* **שְׁאֵלְכֶם** *ask ye* Is. xxi. 12. *Fut.* **וַיִּרְבּוּ** *they increase* Deut. viii. 13, more frequently like **וַיִּשְׁתְּמוּ** *they drink* Ps. lxxviii. 44 (comp. Rem. 11).

5. The *Part. act.* has also a *fem.* of the form **צוֹפִיָּה** *spying* Prov. xxxi. 27, **פְּרוֹדִיָּה** *fruitful* Ps. cxxviii. 3, in the *Plur.* like **אוֹרְיוֹת** Is. xli. 23. The *Part. pass.* is sometimes without **י**, as **עָשָׂה** for **עָשָׂה** *made* Job xli. 25, **עָשָׂה** xv. 22.

6. Seldom is the second syllable defectively written, as **וַיִּתְּנֵהוּ** 2 Sam. xv. 33, **וַיִּתְּנֵהוּ** Job v. 12, or pronounced as in **וַיִּתְּנֵהוּ** Mic. vii. 10.

## II. On *Niphal*.

7. The apocope of the *Fut.* occasions here no further changes, **וַיִּגְלֶה** from **וַיִּגְלֶה**; yet in one verb **וַיִּגְלֶה** *guttural* we find a form with (**יְ**) shortened to (**יְ**), viz. **וַיִּגְלֶה** (for **וַיִּגְלֶה**) Ps. cix. 13. Similar in *Pi.* **וַיִּתְּנֵהוּ** (from **וַיִּתְּנֵהוּ**) Ps. cxli. 8, and in *Hithp.* **וַיִּתְּנֵהוּ** (from **וַיִּתְּנֵהוּ**) Prov. xxii. 24.

## III. On *Piël, Pual, and Hithpaël*.

8. In the *Pret. Piël*, the second syllable has *Chireq* instead of the diphthongal **יְ** in the greater number of examples, as **וַיִּתְּנֵהוּ**, **וַיִּתְּנֵהוּ**, which is therefore adopted in the Paradigm. Before suffixes *Chireq* is always employed, e. g. **וַיִּתְּנֵהוּ** Ps. xlv. 20. Yet *Pual* has always *There* (**יְ**).

9. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence **וַיִּתְּנֵהוּ**; *Hithp.* **וַיִּתְּנֵהוּ** Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as **וַיִּתְּנֵהוּ** 1 Sam. xxi. 14, **וַיִּתְּנֵהוּ** Ps. xlv. 12. Comp. Rem. 7.

10. In *Piel* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as *נִסֶּה* for *נִסֶּהוּ* *prove!* Dan. i. 12; *תִּחַרְחֵל* *feign thyself sick*, 2 Sam. xiii. 5.

11. Examples of *Yodh* retained in cases where more commonly it is omitted: *Fut.* *תִּחַרְחֵלְנִי* *will ye liken me* Is. xl. 25, *תִּכְסִּימוּ* *they cover them* Ex. xv. 5.

#### IV. On *Hiphil* and *Hophal*.

12. In the *Pret. Hiph.* the forms *תִּנְלֵהוּ* and *תִּנְלֵהָ* are about equally common; before suffixes the latter is used as somewhat shorter than the other. In *Hoph.* always *תִּנְלֵהָ*.

13. The *There* of the *Inf. absol. Hiph.* is the regular vowel (as in *תִּחַרְחֵל*); to this the *Inf. absol. Hoph.* conforms, as in *תִּחַרְחֵלָהוּ* Lev. xix. 20. The verb *רָבַח* *to be much*, has three forms of the *Inf.*, viz., *תִּרְבֶּהוּ* *much* (used adverbially), *תִּרְבֶּהוּ* used when the *Inf.* is pleonastic, *תִּרְבֶּהוּ* the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

14. The *Fut. apoc.* has either the form *יִרְדֶּה* Is. xli. 2, *יִחַד* Gen. ix. 27, *יִחַדְשָׁהוּ*, or (with a helping-vowel) *יִרְדֶּה*, for which, however, is invariably substituted the form *יִרְדֶּה* (§ 27, Rem. 2, c), as *יִרְדֶּה* 2 Kings xviii. 11, *יִחַדְשָׁהוּ* Ps. cv. 24. Examples with gutturals: *יִחַדְשָׁהוּ* Num. xxiii. 2, *יִחַדְשָׁהוּ*, &c., which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as *תִּחַרְבֶּהוּ* for *תִּחַרְבֶּהוּ* Ps. li. 4, *תִּחַרְבֶּהוּ* for *תִּחַרְבֶּהוּ* Deut. ix. 14, *תִּחַרְבֶּהוּ* Ex. xxxiii. 12.

16. The *Fut.* with *Yodh* retained occurs only in *תִּחַרְחֵלְנִי* Job xix. 2, from *תִּחַרְחֵל*.

#### V. In General.

17. In the Aramæan, where, as before remarked, the verbs *לָחַד* and *לָחַד* flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in *תִּחַדְ* or *תִּחַדְ*. As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in *תִּחַדְ*, more seldom *תִּחַדְ* and *תִּחַדְ*, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* *תִּחַדְ* *to be* Ez. xxi. 15, *opprimendo* Ex. xxii. 22, *תִּחַדְ* Lev. xix. 20. *Imp.* *תִּחַדְ* *be thou* Job xxxvii. 6. *Fut.* *תִּחַדְ* Jer. xvii. 17, *תִּחַדְ* *follow not* Prov. i. 10, *תִּחַדְ* *do not* 2 Sam. xiii. 12.\*

The *Yodh* is found even at the end of the word (which is also a Syriasm) in *תִּחַדְ* Is. liii. 10; *תִּחַדְ* Jer. iii. 6, and hence in the *Plur.* *תִּחַדְ* Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form *וּחַדְ*; viz. *נָאֶחַדְ*, contracted *נָאֶחַדְ* *to*

\* The *Jussive* signification in these examples is the reason that they have *Tsers* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (—) and (—). See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Es. v. 12.

*be beautiful*, from נָאָה; חֲנֻכָּיִים *the archers* Gen. xxi. 16; but especially שָׁחָה *to bow*, פִּילֵל שָׁחָה, hence the Reflexive הִשְׁתַּחֲוֶה *to bow one's self, to prostrate one's self*, 2 pers. הָיָה and הָיָה, *Fut.* יִשְׁתַּחֲוֶה, *apoc.* יִשְׁתַּחֲוֶה (analogous with יָחַד for יָחַד).

19. Before *suffixes*, the ה final, with the preceding vowel, falls away, as יָעֲנֵי *he answered me*, עָנָה, *Fut.* יַעֲנֶה, *Hiph.* יַעֲנֶה. Very seldom ה takes the place of the final ה or ה, as in יִכְסִימֵם *he will cover them*, Ps. cxl. 10, חֲסִימֵי *smile me* 1 Kings xx. 35. The 3 *Pret. fem.* always takes before *suff.* the older form גָּלָה (see No. 4), yet with a short *a*, as in the regular verb, e. g. גָּלָה for גָּלָה Zech. v. 4; in *pause* גָּלָה Job xxxiii. 4.

#### VI. Relation of Verbs לָח and לָא to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs לָח,

- a) Which have adopted the vowel-points of verbs לָח, e. g. *Pret.* גָּלָה Ps. cxix. 101; *Part.* חָטָא Eccles. ix. 18; viii. 12; *Piél Fut.* מָלַח Jer. li. 34, רָמָה 2 Kings ii. 21; *Fut.* יִמָּח Job xxxix. 24; *Niph. Pret.* נִסְכַּלְחָה (after נִסְכַּלְחָה) 2 Sam. i. 26; *Hiph. Pret.* הִחְבֹּלְחָה Jos. vi. 17.
- b) Which retain their own pointing, but have adopted the ח, e. g. *Imp.* רָחַח Ps. lx. 4; *Niph. Fut.* יִחְבֹּחַ 1 Kings xxii. 25; *Piél Fut.* יִחְבֹּחַ Job viii. 21.
- c) Which in all respects have the appearance of verbs לָח, e. g. *צָמְחָה* *thou thirstest* Ruth ii. 9; *Inf.* הֵמָּלִי *they are full* Ez. xxviii. 16; *Inf.* הֵמָּלִי *to sin* Gen. xx. 6; *Fut.* הִרְפִּיחָה *they heal* Job v. 18; *Part. fem.* יָצָח Eccles. x. 5; *Part. pass.* נָשָׂח Ps. xxxii. 1; *Niph. Fut.* יִרְפָּח Jer. li. 9; *Hithp.* הִתְנַבֵּחַ *thou prophesiest* 1 Sam. x. 6; *Inf.* הִתְנַבֵּחַ 1 Sam. x. 13.

22. On the contrary there are forms of verbs לָח which, in some respects, follow the analogy of verbs לָא. E. g. in their consonants, יָשַׁח *it is changed* Lam. iv. 1; שָׁחָ 2 Kings xxv. 29; וַיַּחֲלֵא *and he was sick* 2 Chron. xvi. 12; in their vowels, חָכְלָה 1 Kings xvii. 14; in both, חָלָא 2 Sam. xxi. 12.

#### SECT. 75.

#### VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָדַד *to flee* are formed *Fut.* יִדָּד Nah. iii. 7, and יָדַד Gen.

xxxi. 40 (after the analogy of verbs לָא and נָא), *Hiph.* נָאָר (as a verb נָא), but in *Fut. Hoph.* נָאָר (as לָא).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them :

- a) Verbs לָא and לָא (comp. §§ 65 and 73); e. g. נָאָר to bear, *Imp.* נָאָר, *Inf. constr.* נָאָר (for נָאָר), also נָאָר (comp. § 73, Rem. 3), *Fut.* נָאָר for נָאָר Ruth i. 14.
- b) Verbs לָא and לָא (comp. §§ 65 and 74), as נָאָר to bend, נָאָר to smile. Hence *Fut. Kal* נָאָר, *apoc.* נָאָר, נָאָר and נָאָר and he sprinkled (from נָאָר); *Pret. Hiph.* נָאָר, *Fut.* נָאָר, *apoc.* נָאָר, נָאָר, so also נָאָר; *Imp.* נָאָר, *apoc.* נָאָר; *Inf.* נָאָר; *Part.* נָאָר.
- c) Verbs לָא and לָא (comp. §§ 67 and 74), as נָאָר to come, נָאָר to bake. Hence *Fut.* נָאָר, plur. נָאָר, נָאָר Deut. xxxiii. 21 for נָאָר; *Fut. apoc.* נָאָר Is. xli. 25 for נָאָר; *Imp.* נָאָר for נָאָר (§ 23, 4, Rem. 2, § 74, Rem. 4); *Hiph. Imp.* נָאָר for נָאָר Is. xxi. 14; *Fut. apoc.* נָאָר 1 Sam. xiv. 24, from נָאָר to swear.
- d) Verbs לָא and לָא (comp. §§ 68, 69, and 73), as נָאָר to go forth, *Imp.* נָאָר, *Inf.* נָאָר, *Hiph.* נָאָר.
- e) Verbs לָא and לָא (comp. §§ 68, 69, and 74), e. g. נָאָר to throw, in *Hiph.* to confess, to praise, properly לָא, and נָאָר to throw, לָא to be beautiful, which are really לָא. *Inf.* נָאָר, נָאָר; *Imp.* נָאָר; *Fut.* נָאָר, with suff. נָאָר we shot at them (from נָאָר), Num. xxi. 30; *Piel* נָאָר for נָאָר; *Hiph.* נָאָר, נָאָר, *Inf.* נָאָר; *Fut.* נָאָר, *apoc.* נָאָר.
- f) Verbs לָא and לָא, particularly the verb לָא to come; *Pret.* לָא, לָא, once לָא 1 Sam. xxv. 8; *Hiph.* לָא, לָא, and לָא; *Fut.* לָא for לָא Mic. i. 15; *Imp.* לָא Ruth. iii. 15. So לָא he refuses, *Hiph.* from לָא Ps. cxli. 5.

Deserving of notice also, *g*) is the verb לָא to live, which is treated as a verb לָא, and hence has לָא in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. The synonymous and kindred stem לָא is in frequent use.

## SECT. 76.

### RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those לָא and לָא, לָא and לָא, לָא and לָא, stand in a very intimate relationship, as appears from the similarity in their meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification cleaves (*biliteral root*, § 30, 2), so that the third feeble radical is not taken into account. Thus לָא, לָא,



הִדָּךְ, הִדָּךְ all mean *to strike, to beat in pieces*; נָדַד, נָדַד, נָדַד *to flee*.

In this manner are related in form and signification,

1. Verbs עָל and עָל (in which the essential stem-letters are the first and last), e. g. מָיַךְ and מָכַךְ *to become poor*; מָשַׁשׁ and מָשַׁשׁ *to feel, to touch*, נָדַד and נָדַד *to flee*.

2. Verbs מָלַךְ and מָלַךְ (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs מָצַב and מָצַב *to place*, יָקַשׁ and יָקַשׁ (*yaqosh*) *to fowl*; to the former class, especially to verbs עָל, in מָוִיר and מָוִיר \* *to fear*; מָטַב and מָטַב *to be good*; מָסַךְ and מָסַךְ *to anoint*; מָסַח and מָסַח *to slow*; מָסַח and מָסַח *to break in pieces*. Verbs מָלַךְ are more seldom found connected with these classes, as מָשַׁח and מָשַׁח *to be destroyed*; מָאֶשׁ and מָאֶשׁ *to thresh*, &c.

3. Verbs מָלַךְ and מָלַךְ (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in מָכַח and מָכַח *to break in pieces*; מָקַח and מָקַח *to meet*; to verbs of the former classes, in מָצַח and מָצַח *to suck*, מָחַח and מָחַח *to thrust*, &c.

## SECT. 77.

### DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἐργουμαι*, Aor. *ἔργασθαι*, Fut. *ἐργάσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνω*, Aor. 2, *ἔβην*, from the original form *βά-ω*.

Of these verbs the following are the most common :

מָשַׁח *to be ashamed*, Hiph. מָשַׁח, but also מָשַׁח (from מָשַׁח), especially with the intransitive signification *to feel ashamed*.

מָטַב *to be good*, Pret. מָטַב. Fut. מָטַב (from מָטַב). Inf. מָטַב. Hiph. מָטַב.

מָוִיר *to fear*. Fut. מָוִיר (from מָוִיר).

מָצַב and מָצַב *to place*, neither used in Kal. Niph. מָצַב *to stand*. Hiph. and Hoph. מָצַב and מָצַב. Hithp. מָצַב.

מָסַח *to break in pieces*. Fut. מָסַח (from מָסַח). Imp. מָסַח. Niph. מָסַח.

\* It is worthy of remark, that the verbs מָלַךְ which have sprung from verbs עָל, are apt from their origin to take o in the second syllable. Besides the above example, we have מָשַׁח and מָשַׁח *to fowl*, מָכַח and מָכַח *to contain, to be able*.

*Pil.* פִּלְפֵּל (from פָּלַץ). *Pil.* פִּלְפֵּץ (from פָּלַץ). *Reflex.* הִתְפַּלֵּץ. *Hiph.* הִתְפַּלֵּץ. *Pilpel* פִּלְפֵּץ Job xvi. 12.

פָּרַר and פָּרַר to be strait. Hence *Pret.* אֶרְרָא I am in a strait, lit. it is strait to me, from פָּרַר. *Fut.* אֶרְרָא (from פָּרַר) and אֶרְרָא. *Hiph.* הִרְרָא, הִרְרָא, to bring into a strait, to distress. The related form צָר is transitive, to press, hence to besiege.

שָׁתַּח to drink, used in *Kal*; but in *Hiph.* הִשְׁתַּח to give to drink, from שָׁתַּח.

On הָלַךְ to go, see above § 68, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed *tenses* from each other;

יָכַל he is able, יָכַל *Fut. Hoph.*, he will be able, used for *Fut. Kal* which is wanting;

יָסַף he has added, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, הוֹסִיף.

נָגַשׁ to approach. *Pret. Niph.* נִגַּשׁ for the *Pret. Kal* which is not in use; yet the *Fut.* יִנָּשׁ, *Imp.* נִגַּשׁ, and *Inf.* נִשְׁאוּ of *Kal* are all in use.

Rem. 2. The early Grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles, most of the examples adduced are set aside (e. g. הִתְקַנָּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּבִנְיָהּ in thy building Ez. xvi. 31 (where the plural suffix is appended to the ending וּר, which had come to be regarded as plural). Others again are merely false readings.

## CHAPTER III.

### OF THE NOUN.

#### SECT. 78.

#### GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished (§ 79, comp. § 92).

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 82, Rem. 1).

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 88). The relation of case in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 115). On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflection* of nouns in Hebrew.\* Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 117).

#### SECT. 79.

##### OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitish languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax § 105, 2-4).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally  $\text{נִּי}$ , as in the 3 *sing. Pret.* of verbs (§ 44, 1). But when the noun stands without a genitive following [i. e. when it is not in the *construct state*, § 87], the  $\text{נִּי}$  usually appears in the weakened form  $\text{נִי־}$ , or is shortened to  $\text{נִי}$  unaccented. The original  $\text{נִי}$  is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 87, 2, b, § 89, 4), we have as feminine ending

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\* This has been called [by Gosenius himself and others] the *declension* of the Hebrew noun.

- a) Most commonly an accented  $\text{רָ-}$ , as  $\text{סוּסִים}$  *horse*,  $\text{סוּסָה}$  *mare* ;  
 b) An unaccented  $\text{רְ-}$ , after a guttural  $\text{רְ-}$  (which also remains unchanged before the genitive), as  $\text{קָטַל}$ , *fem. קָטְלָה* *kill*,  $\text{מוֹדַעַת}$ , *fem. מוֹדַעְתָּה* *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 92, 2). When the *masc.* ends with a vowel, we have for  $\text{רְ-}$  simply  $\text{ר}$ , as  $\text{מוֹאָבִי}$  *Moabite*,  $\text{מוֹאָבִית}$  *Moabite* ;  $\text{חַטָּא}$  *sinner*,  $\text{חַטְּאָה}$  *sinfulness*, *sin*. The vowel-changes occasioned by these endings are exhibited in § 92.\*

Rem. 1. The feminine form in  $\text{רְ-}$  is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g.  $\text{קָטְלָה}$  oftener than  $\text{קָטַלָה}$ ,  $\text{עָרְהָ}$  than  $\text{עָרָה}$ ); it is moreover, in common with  $\text{רְ-}$ , a form for the *construct state* (§ 93, 1).

2. Unusual feminine terminations :

- a)  $\text{רְ-}$ , as  $\text{בִּרְקָה}$  *emerald* Ez. xxviii. 13,  $\text{קָנָה}$  *pelican* Is. xxxiv. 11,  $\text{עֲרֵבָה}$  *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighboring tribes, as  $\text{צָרְפָה}$  *Sarepta*,  $\text{אֵילָה}$  *Elana* in Idumea, on the Arabian Gulf.  
 b)  $\text{רְ-}$ , almost exclusively poetical, e. g.  $\text{נַחֲלָה}$  *heritage* Ps. xvi. 6,  $\text{עֲזָרָה}$  *help* Ps. lx. 13, but in prose also is found  $\text{מָחָרָה}$  *tomorrow* Gen. xix. 34.  
 c)  $\text{אְ-}$ , Aramæan orthography for  $\text{רְ-}$ , found chiefly in the later writers, e. g.  $\text{שָׁנָא}$  *sleep* Ps. cxvii. 2,  $\text{קָרְחָה}$  *barbiness* Ez. xxvii. 31,  $\text{מַטְרָה}$  *mark* Lam. iii. 12.  
 d) Very rare  $\text{רְ-}$ , a weakened form of  $\text{רְ-}$  (§ 27, Rem. 4), as  $\text{וִירָה}$  for  $\text{וִירָה}$  Is. lix. 5.  
 e)  $\text{רְ-}$ , without the accent, as  $\text{רִחֲמָה}$  Deut. xiv. 17,  $\text{בִּלְרָה}$  *burning furnace* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented  $\text{רְ-}$ ; but the Punctators, not comprehending the feminine here, marked the  $\text{ר}$  (by depriving it of the tone) as not feminine, which is however no rule for us. Also  $\text{לַיְלָה}$  *night* seems by the tone like a *masc.* form, particularly as it is always construed as *masc.*, and we find  $\text{לַיִל}$  also occurring. Like are  $\text{חַיָּהּ$  *the sun* Judges xiv. 18 (else  $\text{חַיָּה}$ ),  $\text{נָחַלָה}$  *brook* Ps. cxiv. 4,  $\text{מָוֶתָהּ}$  *death* Ps. cxvi. 15, and some other words. But much is here doubtful.†  
 f)  $\text{רְ-}$  in poetry, properly a double ending (as in  $\text{חַיָּהּ}$  *this f.* =  $\text{חַיָּהּ}$  Jer. xxvi. 6 *Kithibh*, and in the verbal form  $\text{עֲזָרָה}$ , § 74, 4), e. g.  $\text{עֲזָרָה}$  *help* (=  $\text{עֲזָרָה}$ ,  $\text{עֲזָרָה}$ ),  $\text{יִשְׁעָהּ}$  *salvation* (=  $\text{יִשְׁעָהּ}$ ),  $\text{עֲוִיָּהּ}$  *wickedness*

\* On the feminines not distinguished by the form, see § 105, 1. 3. 4.

† The ending  $\text{רְ-}$  in these words has been taken for the termination of the Aramæan *emphatic state*, so making  $\text{נַחֲלָה}$  pass for  $\text{נַחֲלָה}$ . But there are these objections: 1) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised, 2) That the examples in part

(=  $\text{פְּתִיחַ}$ ), see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.\*

3. It is wholly inapt to consider [as Gesenius and Nordheimer did] the vowel ending  $\text{ח־}$ † as the original termination of the feminine, and the *consonant* ending  $\text{ח־}$  as derived from it. The *Æthiopic* still has the  $\text{ח}$  constantly, and in *Phœnician* also the feminines end almost without exception in  $\text{ח}$  (not  $\text{ח}$  or  $\text{א}$ ), which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii Monumenta Phœnicia*, pp. 439, 440). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause, the modern Arabic is, in this respect, much like the Hebrew.

## SECT. 80.

## DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 81), as  $\text{אָב}$  *father*,  $\text{אִמָּה}$  *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 82–84), as  $\text{צָדִיק}$  *just*,  $\text{צִדְקָה}$ ,  $\text{צִדְקָה}$  *righteousness*, from  $\text{צָדַק$  *to be just*,  $\text{רָם}$  *high*,  $\text{רָמָה}$  *high place*,  $\text{מְרוֹם}$  *height*, from  $\text{רָם}$  *to be high*; or from another noun (*Denominatives*), as  $\text{רֶגֶל}$  *foot*,  $\text{מְרָגְלוֹת}$  *place at the feet*. The Verbals are by far the most numerous class.

Rem. 1. Many of the early Grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into a) *Formæ nude*, i. e. such as have only the *three* (or *two*) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as  $\text{מְלָכִיּוֹת}$ ,  $\text{מַמְלָכֻת}$ . These formative letters are:

$\text{י, ר, ח, נ, מ, א, ה, (חֲזָאֲמִנְיָו)}$ ‡

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g.  $\text{בְּלִיַּעַל}$  properly *worthlessness*, *baseness*,  $\text{צִלְמִיּוֹת}$  *death-shade*. As proper names, they occur pretty frequently, e. g.  $\text{בְּרִיאֵל}$  *man of God*,

belong to the more ancient books, and 3) That we find among them so old and familiar a word as  $\text{לַיְלָה}$ . Yet  $\text{לַיְלָה}$  might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like  $\text{בְּנִגְבוֹרָה}$  § 88, 2, c. See *Gesenius's Lexicon* under  $\text{לַיְלָה}$  in the Note.

\* This ending  $\text{ח־}$  too has been compared with that of the *Aram. emphatic state*, or been regarded as an accusative ending.

† A consonantal  $\text{ח}$  *h* is quite out of the question in this ending.

‡ From this *vox memorialis* (§ 5, Note †) the *nomina aucta* are also called, by the old Grammarians, *nomina hæmantica*.

יְהוֹרִקִים *whom God raises up*, חֲזָקָתוֹ *strength of Jehovah*, אָבִיטָל *father of the king*, יְרֻשָׁתָם *foundation of peace*.

## SECT. 81.

## PRIMITIVE NOUNS.

1. The number of Primitives is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas, e. g. most of the names of natural objects, as שְׂעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), חֲסִידָה *stork* (prop. *pia sc. avis*), שְׂעִירָה *barley* (prop. *bearded*, also from שָׁעַר), זָהָב *gold* (from זָהָב = צָהָב *to be yellow*). Decidedly primitive are the cardinal numbers (§ 95), and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as קֶרֶן *horn*, שֵׁן *female breast*.

2. The *form* of the Primitives is that of the simplest verbals, as קָטַל, קָטַל, and it makes no difference, in the grammatical treatment, to which class the nouns belong.

Some follow the analogy of the regular (§ 83), others that of the irregular verb (§ 84), e. g. אָדָם *man* as if from אָדָם; on the contrary, אָב *father*, אִם *mother*, as if from אָבָה, אִמָּה, which is very improbable.

## SECT. 82.

## OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, namely, the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדַעַת (to know) *knowledge*, אָוֵה (hating) *enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the verbal noun, e. g. the Participles קָטַל, קָטַל, the Infinitives מִקְטָל, קָטִיל (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as *the place* of the action), and are, therefore, mostly *abstract*; that

participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God himself*; in Heb. מִדָּוָד *acquaintance* and *an acquaintance*; פְּדִיּוֹת *simplicity* and *a simple one*; on the contrary חַטָּאת *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 83, 5. 6. 11).

2. For facilitating the general view we treat first of the *derivatives* from the regular verb (in next section) and then of those from the irregular (§ 84).

### SECT. 83.

#### NOUNS DERIVED FROM THE REGULAR VERB.\*

We distinguish here,

##### I. *Forms originally Participles, or participial Nouns, from Kal.*

1. קָטָל, *fem.* קֹטֶלֶת, the most simple participial form of verbs *middle A* (§ 49, 2), in use as a participle only in verbs טָרַף (§ 71, 4). It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, נָכוֹן *new*, יָשָׁר *upright*. It also occurs, however, with an abstract sense (No. 12).

2. קָטָל, *fem.* קֹטֶלֶת, Part. of verbs *middle E*, mostly serves for intransitive notions (§ 43), and for adjectives of quality, e. g. זָקֵן *old*, זָקֵן *old man*; יָבֵשׁ *dry*; יָשָׁן *fat*.

3. קָטָל and קָטָל (with firm *o*), *fem.* קֹטֶלֶת, Part. of verbs *middle O* with intransitive sense, e. g. קָטָן *small*, יָרֵא *fearing*, יָקַשׁ *fowler*; then frequently as an adjective, even when no Pret. with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As a subst. *abstr.* עֲבוֹדָה *honour*, שָׁלוֹם *peace*. No. 21 with the doubling of the last radical must not be confounded with this.

4. קָטָל, קָטָל, *fem.* קֹטֶלֶת, קֹטֶלֶת, the usual participial form of transitive verbs, e. g. אֹיֵב *enemy*, יוֹנֵק *suckling*; hence of the instrument by which the action is performed, as חֶרֶב *a cutting instrument*, a *weapon*. A feminine with a collective signification is found in אֶרְיָה *caravan*, properly the *wandering, wandering host*.

5. קָטָל and קָטָל, passive Participles of Kal, the latter (Aramæan) form employed rather as a substantive, like the Greek verbals in τός. E. g. אֶסֶר *imprisoned*, מְשֻׁחַּח *anointed*, אֶסֶר *prisoner*, מְשֻׁחַּח *anointed one*. With an active signification also, in intransitive verbs, as צָעִיר *small*, צָעִיר *strong*. Some words of this form express the *time* of the action, as קָצִיר *time of*

\* Under the regular verb we here include the verb with gutturals, §§ 62—64.

*cutting, harvest*, חָרַשׁ *time of ploughing*, like the Greek verbals in *τός*, e. g. ἀμύτος, ἀγοτός, properly *the being harvested*, or *ploughed*. The feminines are prone to take the abstract signification (Synt. § 105, 3, b), e. g. יִשְׁעָה *deliverance (the being delivered)*.

6. קָשָׁל (Arabic كَسَال), with Qamets unchangeable. In *Arab.* it is the usual intensive form of the Participle, and hence in *Heb.* expresses what is *habitual*, e. g. חָנָה *apt to bull*, חָטָא *sinner* (diff. from חָטָא *sinning*), חָנָב *thief*; so of occupations, trades, e. g. חָבֵחַ *cook*, חָרֵשׁ (for חָרַשׁ) *faber*. Here again the feminine (קָשָׁלָה or קָשָׁלָה) often takes the abstract signification, as חָטָאָה *female sinner* and *sinfulness, sin*; חָרָקָה *burning fever*, with a guttural חָרָקָה *signet*. Such intensive forms are also the three following.

7. קָטִיל and קָטוּל, of which forms are most adjectives in the *Chaldee*, as חָרִיקָא *righteous*, חָרִיקָא *strong*, חָרִיקָא *compassionate*. In *Heb.* of intransitives only.

8. קָטוּל, as חָסִיד *censurer*, חָסִיד *drunken one*, חָסִיד *strong one, hero*, seldom in a passive sense, as חָסִיד *born*.

9. קָשָׁל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. חָנָה *hunch-backed*, חָרָה *bald-headed*, חָלָה *dumb*, חָלָה *blind*, חָלָה *lame*, חָרָה *deaf*. The *abstr.* signification is found in the *fem.*, as חָלָה *folly*.

## II. Nouns after the manner of Infinitives of Kal.\*

10. קָטֵל, קָטֵל, קָטֵל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and last are employed in the verb as Infinitive (§ 45, 2). As nominal forms they are unfrequent, e. g. חָנָה *man*, חָנָה *ornament*, חָחֵק *laughter*. Instead of these, the three segholate forms,

11. חָנָה, חָנָה, חָנָה, are far more frequent. E. g. חָנָה *king* (for חָנָה, § 28, 4), חָנָה (for חָנָה) *book*; חָנָה (for חָנָה) *sanctuary*; these have the characteristic vowel in the third syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol*, a *Pattach* is used with gutturals, as חָנָה *seed*, חָנָה *eternity*, חָנָה *work*. Examples of feminines, חָנָה *queen*, חָנָה *fear*, חָנָה *help*, חָנָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, specially in the form קָטֵל, e. g. חָנָה *king*, חָנָה *a youth*, חָנָה *brutish*, חָנָה *servant*, חָנָה *lord*, חָנָה *man*. In such forms the concrete sense is secondary and derived from the abstract, as in חָנָה *prop. brutishness*, חָנָה *prop. season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as חָנָה from חָנָה, meaning *ruling, serving*.† But altogether the meaning of the forms is very various, e. g. even for the instrument, as חָנָה *sword*, חָנָה *graving-tool*, and passively

\* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so called *nomina actionis*.

† Such an origin of חָנָה may be proved from the Arabic; and in some other nouns it is obvious. Comp. חָנָה as the name of a town with חָנָה *a wall*, and חָנָה shortened (in the *constr. state*) from חָנָה *shoulder*.



לֶחֶם *bread*. In the passive sense the form קָטַל is more common, as אֵכָל *food*; this form קָטַל is also more used in the abstract sphere, hence נַעַר *a youth*, נַעַר *youth*.

12. קָטַל, like No. 1, fem. קָטַלָּה, very often with the *abstr.* sense. E. g. רָעַב *hunger*, אָשָׁם *guilt*, שָׂבַע *satiety* (besides their *concretes* רָעַב *hungry*, אָשָׁם, (שָׂבַע); fem. צְדָקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קָטַל, as שָׂכָר *strong drink*, עֵנָב *grape*.

13. קָטַל, קָטַל, קָטַל, קָטַל, all with an unchangeable vowel between the second and third radicals, and a Sh<sup>va</sup> under the first, as קָטַב *book*, כָּאֵב *pain*, קָטַב *way*, חֲלוֹם *dream*, דְּבוּל *dwelling*; sometimes with *Aleph* prosthetic, as זְרוּעַ = זְרוֹעַ *arm*, אֶבְרָה *brood*. The corresponding *feminines* will suggest themselves; the forms קָטַלָּה, קָטַלָּה coincide with those of *feminines* in No. 5.

14. קָטַל, the Aramean form of the Infinitive, e. g. מִשְׁפָּט *judgment*. Related forms are: מְנוּמָה *song*, מְנוּמָה *desire*, מְנוּמָה *booty*, מְנוּמָה *kingdom*, מְנוּמָה *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מְנוּמָה *altar*, מְנוּמָה (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven*, מְנוּמָה *wilderness*; and the instrument, as מְנוּמָה *knife*.

15. קָטַל, קָטַל, and other similar forms, with the terminations וֹן and ךְּ, as מְנוּמָה *interpretation*, מְנוּמָה *table*, מְנוּמָה *offering*; but there are also forms like מְנוּמָה *remembrance*, מְנוּמָה *prophetic vision*.

For וֹן there is a truncated form ךְּ, written also ךְּ, which occurs especially in proper names, as מְנוּמָה and מְנוּמָה for מְנוּמָה (comp. *Μηάτωρ*, *Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is restored. e. g. מְנוּמָה from מְנוּמָה the city *Shilo* (also still *Shilum*).

16. With the feminine ending וֹה, e. g. מְנוּמָה *folly*, מְנוּמָה *healing*. In the Aramean, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times וֹה in earlier use, as מְנוּמָה *remnant*. Comp. the denominative nouns § 85, 6.

### III. Participials of the derived Conjugations.

17. From *Niph.* מְנוּמָה, as מְנוּמָה (*plur.*) *wonders*.

18. 19. From *Piel* and *Hiph.*, e. g. מְנוּמָה *snuffers*, מְנוּמָה *pruning-knife*.

20. From *Poël*, as מְנוּמָה and מְנוּמָה *child*.

21. From *Piel* מְנוּמָה, fem. מְנוּמָה, and 22. מְנוּמָה, for the most part adjectives of colour, as מְנוּמָה, fem. מְנוּמָה *red*, מְנוּמָה *green*.\*

23. מְנוּמָה, מְנוּמָה, forms of adjectives with a *diminutive* signification (§ 54, 3), as מְנוּמָה *reddish*, מְנוּמָה *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesinde*), as מְנוּמָה (with the passive form for מְנוּמָה) *collected rabble*.

### IV. Infinitives of the derived Conjugations.

24. From *Niph.* the form מְנוּמָה *struggles*.

\* No. 21 may be regarded also as a mere modification of No. 3.

25. From *Piḥl*, like נִפְץ *dispersion*, more frequently in the *Fem.*, as בִּקְשָׁה *request*, with Qamets unchangeable.

26. קָשׁוּל, and 27. תְּקַטִּיל, likewise Infinitives of *Piḥl* (the latter very common in Arabic), E. g. שְׁטִים *requital*; חֲבוּס *folding of the hands*; בִּנְיָן *benefit*; מְכַרֵּץ *manile*.

28. From *Hiph.* of the form אֲזַכְּרָה *remembrance-offering*, הוֹשֵׁמָנוּחַ *announcing*, Aramæan Infinitives. The Qamets is firm.

29. From *Hithp.* הִתְרַשֵּׁם *register*.

30. From *Poḥl*, like הוֹלִילָה *folly*, and perhaps 31. like קִיטוֹר *smoke*, צִנֹּן *prison*.

32. From *Pilel* אָמַץ *a putting on*, and 33. נִאֲשָׁה *adultery*.

34. פָּתַחְתָּהּ *opening*, Inf. to No. 23.

35. שָׁקַט, e. g. שִׁלְחָהּ *flame* (comp. § 54, 6).

36. Quadriliterals, like חֲלָצִים *locust*.

## SECT. 84.

### NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

#### I. From Verbs מָן.

Connected with the *Inf.* of *Kal*, 14. מִנְחָה *gift*, מִנְחָה *overthrow*; of *Hiph.* 28. הִנְחָלָה *deliverance*. The noun מִדָּע *knowledge*, from יָדַע; see § 70.

#### II. From Verbs מָלַע.

From the *Part. Kal*, 1. מָלַע *upright* (like מָלַע), commonly with *Pattach* (to indicate the sharpening of the syllable), מָלַע *abject*, מָלַע *much*, *Fem.* מִלְּעָה, מִלְּעָה; 2. מִלְּעָה *fat*. From the *Inf.* 10, 11. מִלְּעָה *booty*, מִלְּעָה *favour*, מִלְּעָה *law*, *Fem.* מִלְּעָה *word*, מִלְּעָה *law*; 14. מִלְּעָה *fastness*, מִלְּעָה *that which surrounds anything*, *Fem.* מִלְּעָה *roll*. The form מִלְּעָה sometimes, by retraction of the tone, becomes a segholate form, as מִלְּעָה *bitterness*, מִלְּעָה *timidity* (from מִלְּעָה). 22. מִלְּעָה *contemned*, מִלְּעָה *naked* (a collateral form of *Pilpel*). 27. מִלְּעָה *praise*, מִלְּעָה *prayer*, with the segholate form also, as מִלְּעָה *a melting away* (from מִלְּעָה), מִלְּעָה *mast* (from מִלְּעָה *to make a tremulous sound*). From the unfrequent Conj. *Pilpel* (§ 54, 4), מִלְּעָה *wheel*, from מִלְּעָה *to roll*.

#### III. From Verbs מָלַע and מָלַע.

The Participial forms are regular. Forms originally Infinitives are: 10. מִדָּע, *Fem.* מִדָּעָה, מִדָּעָה *knowledge*, מִדָּעָה *counsel*. 13. מִדָּע for מִדָּע *divan*.

\* On the formation of feminines without the Daghesch, see § 92, Rem. 2.

14. מוֹרָא *fear*, מוֹקֶשׂ *snare*, מוֹלָדָה *birth*, מוֹסֵר *punishment*; from verbs prop. מָיַי *the best*. 27. הוֹלֵלָה *inhabitant*, הוֹלָדָה *generation*, הַיָּמִין *the south*.

#### IV. From Verbs לוֹ and לָּו.

Participles: 1. זָר *foreign*; 2. זָר *stranger*, זָרָה *a witness, testimony*; 3. טוֹב *good*, טוֹבָה *what is good*. Infinitives: 11. Different segholate forms, as מָוֶה *death*, and מָוֶה *house*; קוֹל *voice*, רוּחַ *spirit*; *Feminines*, וְנָלָה and וְנָלָה *evil*, וְנָלָה *shame*; 14. מְנוּחָה *Fem. מנוחה rest*, מְקוֹם *place*, also מְשֻׁט *oar* (from מָשַׁט); 27. מְבִינָה *intelligence*, מְעִידָה *testimony*; 28. מְנוּחָה *rest*.

#### V. From Verbs לוֹה.

Participles: 2. רָפָח *fair*, קָשָׁה *hard*, *Fem.* רָפָחָה, קָשָׁה. Some lose the ה־, as מִן *sign*, for מִן. 4. רָאָה *seer*, *Fem.* רָאָה *burnt-offering*. 5. קָסַי *covering*, נָקִי *pure*, עָנִי *poor*. Originally Infinitives: 11. The segholates in different forms; not often with the ה־ retained, as in בָּכָה *a weeping*, רֵעַ *friend*, חֲזוֹן *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רֵעַ (for רֵעַ). Sometimes the original ו or ו appears. The ו then quiesces in *Chireq* (comp. on רָחַי, § 74, Rem. 3), as in מְרִי *fruit*, חָלִי *sickness*. The ו also quiesces as in בָּרַח *waste*. In masculines the third radical rarely remains a consonant, as in מְרִי *end*, חָלִי *sickness*, though in feminines it is always so, as in מְנוּחָה *rest*, מְנוּחָה *garland*. 13. מְרִי *winter*, מְרִי, *fem.* מְרִי *a drinking*; *Fem.* מְרִי *part*, מְרִי *the half*, מְרִי *and מְרִי* *pit*. 14. מְרִי *possessions*, מְרִי *appearance*; *Fem.* מְרִי *command*. Apocopated form מְרִי *height*, for מְרִי. 15. מְרִי *wealth*, מְרִי *destruction*. 27. מְרִי *annihilation*, מְרִי *structure*, מְרִי *brood*. 28. מְרִי *testicle*, for מְרִי, from מְרִי.

#### VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the beginner:

1. From a verb מָן and מָן, מָן *elevation* for מָן, from מָן, Job xli. 17.
2. From a verb מָן and מָן, מָן *instruction, law*, מָן *sign*, prob. from מָן.
3. From a verb מָן and מָן, מָן *tumult*, Num. xxiv. 17, from מָן, for מָן.
4. From a verb מָן and מָן, מָן *island*, from מָן *to dwell*, for מָן; מָן *sign* for מָן, from מָן; מָן *cord*, from מָן; מָן *chamber* for מָן, from מָן *to dwell*; מָן *people*, from מָן, Arab. *to flow together*; מָן *irrigating* for מָן, from מָן.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*, e. g. מָן *wine-press* for מָן, מָן (from מָן); מָן *anger* for מָן; מָן *time* for מָן (from מָן); מָן *for מָן* (from מָן) *brightness*.

## SECT. 85.

## DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb, e. g. קֶדְמוֹן *eastern* immediately from קֶדֶם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the Denominatives (which seem in general to be a later phenomenon of language than Verbals) being formed in imitation of nouns derived from the verb. The Verbal with כּ prefixed, e. g. was employed to express the *place of an action* (§ 83, No. 14); accordingly this כּ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German [and English too and Welsh], the Verbals and Denominatives are exactly analogous.

The principal forms are the following :

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as טַעַר *porter*, from טָעַר *gate*; בָּקָר *herdsman*, from בָּקַר *cattle*; כַּרֵּם *vinedresser*, from כָּרַם *vineyard*.

2. Like Verbals of No. 6, קֶשֶׁת *archer*, from קָשַׁת *bow*; מַלַּח *seaman*, from מָלַח *salt, sea*. Both these forms (Nos. 1, 2) indicate one's *employment, trade, &c.*, like Greek nouns in *της, τῆς*, e. g. *πολίτης, γαμματούς*.

3. Nouns with כּ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַעְיָן *place of fountains*, from עָיַן *fountain*; מַרְגְּלוֹת, *place about the feet,—about the head*, from רָגַל *foot*; מִקְשָׁה *place of cucumbers*, from קָשָׂא *cucumber*. Comp. *ἀμπελοῦν*, from *ἀμπελος*.

4. *Concretes* formed by the addition of וֹן, וֹת, as קֶדְמוֹן *eastern*, from קָדַם; מַחְרִיךְ *hinder*, from מָחַר; לְוִיחִין *wound*, hence *coiled animal, serpent*, from לָוַח *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac וִין, as אֵין *little man* (in the eye), אֵין *apple of the eye*, from אֵין (term of endearment for אֵין), *darling, pious nation* (from אֵין = אֵין *upright, pious*).

5. Peculiar to this class of nouns is the termination יֵי, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. נֶכְרִי *strange*, from נָכַר *any thing foreign*; שֵׁשִׁי *the sixth*, from שֵׁשׁ *six*; מוֹאבִּי *Moabite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בֶּן־יְמִינִי *Benjaminite* from בְּנֵי־יְמִין (for the use of the article with such forms, see § 109, 1, Rem.). Rarely instead of יֵי we have a) the ending יֵי (as in Aramaean), as בִּרְיֵי *deceitful*, and in proper

names, as חַגְגִּי (festive) *Haggai*; and *b*) the corresponding חָ- as לְבָנָה (prop. milky) *white poplar*.

6. *Abstract nouns formed from concretes* by the addition of וֹר and יֹר— (comp. the Eng. terminations *dom, hood, ness, &c.*); e. g. מְלָכּוּת *kingdom*, immediately from מֶלֶךְ; אֶלְמָנוּת *widowhood*, from אֶלְמָן; אֶלְמָנָה, *widower, widow*; רִאשִׁית *principium*, from ראש = ראש *princeps*. (See the verbals No. 16.).

## SECT. 86.

## OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is יִם, e. g. סוּסִים *horse*, pl. סוּסִים *horses*, at times written defectively יִם, as in Gen. i. 21, תְּבִינִים. Nouns ending in י take יִם in the plural, as עִבְרִיִּים *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִיִּים (§ 91, VIII.), שְׁנֵים *crimson garments* from שְׁנֵי. Nouns in ה lose this termination when they take the plural ending, e. g. חֹזֶה *seer*, plur. חֹזִים.

This ending *im* is also prevalent in Phœnician, e. g. צִידָנִים *Sidonians*, in Aramæan it is *in*, in Arabic *in* (nominative) and *in* (oblique cases), in Æthiopic *an*. It is, moreover, identical with the ending *in* in 3 *p. pl. masc.* of verbs.

Unusual terminations of the *plur. masc.* are:

a) יִן, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִין *kings* Prov. xxxi. 3; יָמִין *days* Dan. xii. 13, defectively אִיִּן *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) י (with ם cast off, as in Dual יָרִי for יָרִים Ez. xiii. 18; comp. the constr. st. § 87, 2), e. g. מִנִּי for מִנִּים *chords* Ps. xlv. 9; עַמִּי *peoples* 2 Sam. xxii. 44 (yet in the parallel passage Ps. xviii. 44 we have עַם, but the other form in Lam. iii. 14 and Ps. cxliv. 2). This ending is, however, doubted by many in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K<sup>thibh</sup>), see *Gesenius's Lehrgebäude der Heb. Sprache*, S. 524 ff. More doubtful is

c) יִ (like the constr. state in Syriac). Here are reckoned, e. g. חוּרִי *white cloths* Is. xix. 9; שָׂרִי for שָׂרִים *princes* Judges v. 15, חֲלוּנִי *window* Jer. xxii. 14. Yet this last is perhaps Dual (§ 86, b, Rem. 1) *two windows*, שָׂרִי may be *my princes* (with suff.), and יִ in חוּרִי may be a formative syllable. Farther חֲשׂוֹנֵי in Is. xx. 4 is constr. st., but the יִ belongs to the stem in הוֹכֵר *locust-swarm* Nah. iii. 17 (from חָבֵר), and in שֹׁרֵי (= שָׂרֵי after the form חֲשֵׁל) *the Almighty*; finally, in אֲדֹנֵי *the Lord* (prop. *my lord*) it is originally a suffix, see § 119, Rem. 4.

2. The *plural* termination for the *feminine gender* is וֹת. This takes the place of the feminine termination ת, ה, ה, when the noun in the singular ends with one of these; other-

wise it is merely appended to the form of the singular, as *הַתְּהִלָּה* *song of praise, plur.* תְּהִלּוֹת; *אֵפֶת* *letter, plur.* אֵפֶתוֹת; *בְּאֵר* *a well, plur.* בְּאֵרוֹת. Feminines in *-יה* form their plural in *-יות*, and those in *-יה*, in *-יות*, e. g. *עִבְרִיָּה* *Hebrewess, plur.* עִבְרִיּוֹת; *מַלְכוּת* *kingdom, plur.* מַלְכוּתוֹת. These plural terminations have, however, for their basis, the endings *-יה* and *-יה* in the singular.

It is only from a disregard of the origin of the terminations *-יה* and *-יה* that some words which end with them, form their plural by the addition of *-ים*, e. g. *הַזְנוּיָה*, *plur.* הַזְנוּיִים and *הַזְנוּיָה* *whoredom, plur.* הַזְנוּיִים; *אַלְמָנוּת* *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural *עֲדָתִי* (*edh'-veth*) *laws*, with *Vav* as consonant, from the singular *עֲדָתִי*.

This ending *וֹת* (*-oth*) stands for *-ath* (as it sounds in Arab., Æth., and Chaldees, see on the change of *ā* to *o* in § 9, 10, 2), and *-ath* is properly only a longer and stronger form of the singular ending *-ath* (§ 79, 2). The strengthening is intended to denote the plural. But this ending is then by a farther application appended also to such nouns as have not *-ath* in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 91, 93.

3. Words which are of two genders (§ 105, 4) have often, in the plural, both the masculine and feminine terminations, e. g. *נֶפֶשׁ* *soul, plur.* נַפְשִׁים and נַפְשֹׁת; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. *דָּוָר* *an age, masc., plur.* דְּוָרִים and דְּוָרוֹת; *שָׁנָה* *a year, fem., plur.* שָׁנִים and שָׁנוֹת. The gender of the singular is here retained in both the plural forms, e. g. *אַרְיָ* *masc. a lion, plur.* אַרְיִים *masc.* Zeph. iii. 3, *דְּוָרִים* *masc.* Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus *יָמִים* *days*, and *שָׁנִים* *years*, are the usual, *יָמִים* the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 86 b) is employed as the name of the living members themselves, while the plural in *וֹת* (which is here regarded as neuter) represents something similar, but inanimate. E. g. *יָדַי* *hands*, *מַנְבְּרָיָה* *handles, manubria*; *קַרְנֵי* *horns*, *קַרְנוֹת* *cornua altaris*; *עֵינָי* *eyes*, *עֵינֹת* *fountains*.

4. A considerable number of masculines form their plural in

ור, while many feminines have a plural in ים. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אב father, plur. אבות; שם name, masc., plur. שמות; on the contrary, מלה word, fem., plur. מלות; פקדנה concubine, fem., plur. פקדנות, &c.

5. It is chiefly only in adjectives and participles that we find the plural endings regularly and constantly distinguished according to the gender, e. g. טובים boni, טובות bonæ; קטלים masc., קטלות fem. So also in substantives of the same stem, when the difference depends on sex, as בנים filii, בנות filia; מלכים reges, מלכות reginæ.

Rem. 1. In some few words, to the plural form in ור is added the other termination of the plural ים (before the genitive י, comp. § 87, 2), or that of the dual ים; e. g. גמול height, plur. גמולות, construct state גמולתי from the head of Saul, 1 Sam. xxvi. 12; חומה wall, plur. חומות (mænia), חומותיה double wall. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in ור (§ 89, 3).

2. Some nouns are used only in the plural, e. g. נחשים men (in the Æthiopic, sing. mēt, man); and some of these have a singular sense (§ 106, 2), as פנים face. Also when the actual plural of the latter is required there is but the same way of expressing it, hence פנים means also faces in Ez. i. 6.

## SECT. 86 b.

### OF THE DUAL.

1. As a modification of the plural we have the *dual*, which however is used only in substantives (not in adjectives, verbs and pronouns). It is indicated in both genders by the ending ים, appended to the singular, as ידים both hands, ימים two days; but the feminine termination ה always becomes in this case ו, as שפה lip, שפות both lips, and the ה of the termination ו remains, as נחשת, dual נחשות double fetters.

The vowel-shortening in the noun upon the addition of the dual ending is rather greater than in the plural, particularly in the segholate forms (§ 83, 11), as רגל foot, plur. רגלים, dual רגלי; yet קרניים is used as well as קרנים from קרן horn, לחיים from לחי cheek.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: a) יין and contr. יין, as יין Gen. xxxvii. 17 and יין

2 Kings vi. 13 (*pr. name signifying two wells*); b) מַיִם and מַיִם, as מַיִם (pr. names); מַיִם two in the combination מַיִם twelve; c) מַיִם (with מ cast off) מַיִם Ez. xiii. 18, perhaps also מַיִם (double window) Jer. xxii. 14.

2. Only seemingly dual are the words מַיִם water, שָׁמַיִם heaven, יְרוּשָׁלַם or יְרוּשָׁלַם Jerusalem. The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלַם \*, comp. the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee שָׁלַם.

2. The use of the *dual* is in Hebrew confined, except in the numerals 2, 12, 200, &c. (§ 95), chiefly to such objects as are by nature or art in *pairs*, as יָדַי both hands, אָזְנוֹת both ears, שִׁנַּי teeth (used of the two rows), נַעֲלַי pair of shoes, מֵאֲזָנַי pair of scales, or at least are thought of as forming a *pair*, as יָמִים two (successive) days, *biduum*, שְׁנָתַי two years (in succession), *biennium*, אַמְתַּי two cubits. In the former case the dual is used also for the plural, as כְּנָפַי six wings Is. vi. 2, Ez. i. 6, כָּל-בְּרָכַי all knees Ez. vii. 17. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

Some other remarks on the use of the dual, see in § 86, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew at an earlier period made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost coextensively with the Sanskrit or the Greek; but the modern Arabic omits it in verbs, pronouns, and adjectives. The Syriac retains it only in four words, but yet without living force, somewhat like the Roman forms *ambo*, *duo*. In like manner the dual is lost in the newer Indian tongues. On the German dual see *Grimm's Gramm.* I. S. 814, 2 Ausg.

## SECT. 87.

### THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no more the living use of *case endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 115); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in more close connexion with the preceding *nomen regens*. In consequence of this connexion the tone hastens on

\* See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

† On some traces of obsolete case-endings, see § 88.



to the second (the genitive) of the two nouns,\* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד יְדִיד *hand of the king*; דְּבָרִים הָעָם *words of the people*. Thus in Hebrew,† the noun which stands *before a genitive* suffers the change [when there is any] by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the farther use of the *constr. st.* see the Syntax §§ 113, 114.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 91, 93. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun: thus,

- a) In place of the plural and dual terminations יִם and יָם, it has by throwing off the *m* simply י (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פַרְעֹה *horses of Pharaoh*; עֵינַיִם *eyes*, עֵינֵי הָאִישׁ *eyes of the man*.
- b) The feminine ending ת is used, and it always takes the place of the usual termination ה, as מַלְכָּה *queen*, מַלְכַּת שֶׁבַע *queen of Sheba*. When the same word has also the termination ה, this form of it is adopted in the *const. st.* (§ 79, 2, Rem. 1).
- c) Nouns in ת from verbs לָה (§ 84, V.) form their *const. st.* in ת;‡ but nouns in י change this termination to י. Exs. רֹאֶה, *constr.* רֹאֶה *seer*; יָד, *constr.* יָד *life*; and so also נָיָא, *constr.* נָיָא *valley* ●

\* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word-God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Ta.

‡ Compare § 74, 1, Rem.

On the ending י and ך in the *const. st.*, see § 88.

Rem. Probably the ך at the end of a word was pronounced obscurely, like the Latin -m before a vowel, and hence might be wholly lost in pronunciation, just as the m, in the case alluded to, was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40. So also the corresponding n of the plural ending in Arabic and Aramæan is slurred over, and that of the plural ending נ in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the m, the final vowel i was strengthened by a foregoing a (*Guna* in Sanskrit grammar), so that ai arose, which was then contracted to ē (§ 7, 1, and § 9, 6). Instead of ך the Syriac has ܠܐ, the original form, from which the other is obtained by contraction (§§ 7, 1, and 24, 2, b); in Hebrew too this form may be clearly traced in the suffixes to the plural noun (§ 89, 2). Of this the Old Testament perhaps furnishes an example in the form לְשׁוֹנֵי יִשְׂרָאֵל Is. xx. 4 (according to some also Judges v. 15). It is obvious that the ך of the *dual* has come from ܠܐ.

#### SECT. 88.

#### TRACES OF ANCIENT CASE-ENDINGS [PARAGOGIC LETTERS].

ך local, ך and י appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development, than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: -u for the nominative, -i for the genitive and -a for the accusative (corresponding to the three principal vowels). In modern Arabic these endings have disappeared, except that of the accusative, which is still occasionally heard, when it stands as an adverbial case. The Æthiopic likewise has preserved only the -a, which is, however, still used for the whole range of the accusative and, moreover (the distinction of case being dropped), as a termination of the *const. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless ending ך, which is appended to the substantive,

a) Most generally to denote *direction* towards an object or *motion* to a place,\* [answering to our -ward] e. g. הָלַךְ towards

\* See on this force of the accusative § 116, 1.

*the sea, westward*, צָפֹנָה *towards north, northward*, אֲשֶׁרָה *to Assyria*, בָּבֶלָה *to Babylon*, אֶרֶצָה *to the earth*; with the article, הַהָרָה *to the mountain*, הַבֵּיתָה *into the house*; after the plural, כְּשִׁמְיָמָה *to the Chaldeans*, הַשָּׁמַיִמָה *towards the heavens*; even after the *constr. state* with a following genitive, בֵּיתָה יוֹסֵף *into Joseph's house*, מִדְּבָרָה רַמְשֶׁשׁ *towards the wilderness of Damascus*, מִזֶּרְחָה שָׁמֶשׁ (here with the tone, contrary to rule) *towards the rising of the sun, eastward*;

- b) Sometimes in a weaker sense, as merely pointing to the place *where*,\* as בָּבֶלָה *in Babylon* Jer. xxix. 15, זִבְלָה *in the dwelling* Hab. iii. 11, also שָׁמָּה *there* Jer. xviii. 2 (usually *thither*);
- c) The proper sense of the ending הַ־ is still more suppressed when a preposition is prefixed to the word, as לְשָׁאֵלָה *to hell* Ps. ix. 18, לְמַעַלָה *upwards*, בְּנוֹבָה *in the south* Josh. xv. 21, מִבָּבֶלָה *from Babylon* Jer. xxvii. 16.

This termination הַ־ has usually reference to *place* (hence called *He local*); yet it also in rare cases refers to *time*, so perhaps עַתָּה *now, at this time* (from עָתָה), מִיָּמִים *from year to year*. Its use is peculiar in הָלֵילָה prop. *ad profanum*! = *ab-sit*! As *accusative of the object* (but bordering on the local sense) we may regard זָבֻלָה and אֶרֶצָה נִסְתָּלִי Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Sh<sup>va</sup> (§ 91, 6), and also the *Chireq* in שָׁמַיִם. Moreover the הַ־ itself is in some cases shortened to הַ־, as לְנוֹבָה *to Nob* 1 Sam. xxi. 2; comp. Ez. xxv. 13!

3. Much less frequent and almost exclusively poetical is the use of the two other endings, which along with the accusative in הַ־ are presumed to correspond to the Arabic terminations of case, הַ־ for the *genitive*, הַ־ (also הַ־ in proper names) for the *nominative*. Yet the reference to case in these forms is *quite lost*, and they are to be regarded only as *archaisms*, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a

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\* So likewise at times the accusative, § 116, 1.

noun closely connected with another, namely in the *construct state*.\*

- a) The ending  $\text{־}$  is not very unfrequent, and it usually has the tone, e. g.  $\text{עָזַבִּי הַצֹּאֵן}$  *forsaking the flock* Zech. xi. 17,  $\text{שֹׁכֵנִי סִינָה}$  *dweller of the bush* Deut. xxxiii. 16; appended to the feminine,  $\text{לְלֵילָה}$  *stolen at night* Gen. xxxi. 39 (in prose),  $\text{מְלֵאֲחֵי מִשְׁפָּט}$  *full of justice* Is. i. 21,  $\text{עַל דְּבָרָיו מֶלֶכ־צֶדֶק}$  *after the manner of Melchizedek* Ps. cx. 4; very often when a preposition follows (comp. § 114), as  $\text{בְּנוֹתֵינוּ}$  *mistress among the nations* Lam. i. 1,  $\text{לְנֶזֶק}$  *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5-9, and other passages; in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as  $\text{דִּלְחֵי}$  *besides*,  $\text{מִי}$  *from*,  $\text{בְּלֵחֵי}$  *not*, and in compound names, as  $\text{מֶלֶכ־צֶדֶק}$  (i. e. king of righteousness),  $\text{גִּבּוֹר־יָאֵל}$  (man of God),  $\text{חַנּוּן־יָאֵל}$  (grace of God), and many others; comp. the Punic name *Hannibal*, i. e.  $\text{חַנְיָב־עֵל}$  (favour of Baal).
- b) The ending  $\text{־}$  is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24,  $\text{חַיֵּי הָאָרֶץ}$  *the beasts of the earth* for  $\text{חַיֵּי הָאָרֶץ}$ , the same is copied in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9; other cases are  $\text{בְּנוֹ בְּעֹר}$  *son of Beor* Num. xxiv. 3, 15 and  $\text{מַעְיָנוּ מִיַּם}$  *fountain of water* Ps. cxiv. 8, perhaps also  $\text{נַפְשׁוֹ עֵצֶל}$  *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pattach of the feminine ending  $\text{־}$  becomes sometimes vocal Sh<sup>va</sup>, sometimes Qamets.

Rem. As these two terminations  $\text{־}$  and  $\text{־}$  have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they as well as  $\text{־}$  (No. 2) were so used in the living language, for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case (in names of towns, *ruri, domi*, &c.), in modern Persian the plural endings *ān* and *hā* are ancient terminations of case, which are no longer so used,—not to men-

\* In ancient combinations of words, endings are often retained which have disappeared elsewhere or are but seldom employed, e. g. the feminine ending  $\text{־}$  with the noun in the genitive connexion (§ 87, 2, b) and with the verb in connexion with suffixes (§ 58, 1); in like manner many peculiarities of language are retained by poets and in proper names.

tion the Germanic languages and the *lingua Romana*.—Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אבִי, אבִי, אבִי (constr. st. of אב father), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אבִי, אבִי we have properly a genitive ending, and in Chald. אבִי, in Heb. מְרוֹשֵׁלָה (מְרוֹשֵׁלָה), שְׂמוֹ (שְׂמוֹ), פְּנוּיָל (פְּנוּיָל) a nominative ending, so that פְּנוּיָל could more readily occur along with פְּנוּיָל, and אֲרוּמִי with אֲרוּמִי.

# SECT. 89.

## THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 56, &c.), two things to notice, namely, the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in §§ 90–93. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are :

| Singular.                             |     | Plural.                              |      |
|---------------------------------------|-----|--------------------------------------|------|
| 1. com. יִי                           | my. | 1. com. נִי, נִי                     | our. |
| 2. { m. הִי, הִי, in pause הִי } thy. |     | 2. { m. כִּם, כִּם } your.           |      |
| 3. { f. הִי, הִי } his.               |     | 3. { m. הִם, הִם, poet. הִם } their. |      |
| 3. { f. הִי, הִי, הִי } her.          |     | 3. { f. הִן, הִן, הִן }              |      |

Rem. 1. There is a less variety of forms here than with the verb, and their use is as follows :

- The forms without a union-vowel are joined to nouns which end with a vowel, as אֲבִי, אֲבִי, אֲבִי, אֲבִי, אֲבִי, אֲבִי. Yet it must be distinctly understood, that nouns ending in הִי and הִי (§ 87, 2) do not come under this rule.
- The forms with a union-vowel (§ 57, 3, *b*) are joined to nouns ending with a consonant, which are by far the majority. The union-vowel is usually *a* in the 3 *sing.* הִי, הִי (from הִי), *fem.* הִי, and 3 *plur.* הִם, הִם, הִם, and in these cases *e* is scarcely used except with nouns in הִי, as שְׂמוֹ, שְׂמוֹ; but הִי, הִי are the customary forms while הִי, הִי are of rare occurrence, see Rem. 2.

2. Rare forms are :

*Sing.* 2 *pers. m.* הִי in הִי *thy hand* Ps. cxxxix. 5; *fem.* הִי Ez. v. 12, הִי Ps. cxli. 4, once הִי Nah. ii. 14 (several MSS. הִי, prob.

רָּ = רָּ—3 pers. *m.*, e. g. in the frequent רָּ Gen. ix. 21; xii. 8, xiii. 3; xxxv. 21; רָּ 2 Kings xix. 23, for which we find רָּ in Is xxxvii. 24, רָּ Gen. xlix. 11 (*K<sup>ri</sup>* רָּ).

*Plur.* 1 pers. רָּ, as רָּ Job xxii. 20, and so in Ruth iii. 2, Is. xlvii. 10.—2 pers. רָּ Ez. xxiii. 48, 49.—3 pers. *m.* רָּ 2 Sam. xxiii. 6 for רָּ (from which by contraction the usual form רָּ). *Fem.* רָּ 1 Kings vii. 37, רָּ Gen. xli. 21, רָּ Ruth i. 19, else mostly in pause; also רָּ is unfrequent (Is. iii. 17), usually רָּ.

2. In appending the suffixes to the plural *masc.* in רָּ and the dual in רָּ, these endings are changed for the *construct* ending (§ 87, 2) in רָּ which becomes blended with the suffixes; and hence we have these

*Suffixes of Plural [and Dual] Nouns :*

| <i>Singular.</i>              |               | <i>Plural.</i>                |                 |
|-------------------------------|---------------|-------------------------------|-----------------|
| 1. <i>com.</i> רָּ            | <i>my.</i>    | 1. <i>com.</i> רָּ            | <i>our.</i>     |
| 2. { <i>m.</i> רָּ            | } <i>thy.</i> | 2. { <i>m.</i> רָּ            | } <i>your.</i>  |
| { <i>f.</i> רָּ               |               | { <i>f.</i> רָּ               |                 |
| 3. { <i>m.</i> רָּ, poet. רָּ | } <i>his.</i> | 3. { <i>m.</i> רָּ, poet. רָּ | } <i>their.</i> |
| { <i>f.</i> רָּ               |               | { <i>f.</i> רָּ               |                 |

In most of these forms the *plural construct* רָּ remains unchanged, as רָּ, רָּ, רָּ; in some it takes *Seghol* in place of *Tsere*, as רָּ, רָּ; in three forms with very short suffixes it takes *Pattach* (the original ending רָּ, § 87, Rem.), as רָּ from רָּ, רָּ from רָּ (comp. § 28, 4), רָּ *sūsai* from *sūsai*-i.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. רָּ for רָּ *thy ways* Ex. xxxiii. 13, רָּ for רָּ *his friends* Job xlii. 10, לְאַחֲרֵיהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3 pers. *m. sing.*, where we very often find רָּ, which is however almost constantly changed in the *K<sup>ri</sup>* to רָּ, e. g. רָּ *his arrows* Pa. lviii. 8, *K<sup>ri</sup>* רָּ.

2. Unusual forms are: *sing.* 2 pers. *f.* רָּ Eccles. x. 17, רָּ: Pa. ciii. 3, 4, 5; 3 pers. *m.* רָּ (quite a Chaldee form) Pa. cxvi. 12; 3 *fem.* רָּ Ez. xli. 15.—*Plur. fem.* רָּ Ez. xiii. 20, רָּ Ez. xl. 16, רָּ Ez. i. 11.

3. On רָּ see farther in § 101, 2, in the Note.

3. It is clear and unquestionable that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (yea,

inaccuracy) of appending these *suffix-forms* (already embracing the plural ending  $\text{־י}$ ) to the feminine plural in  $\text{וְהָיָה}$ , as  $\text{סוֹסוֹתַיִךְ}$ ,  $\text{סוֹסוֹתַיִךְ}$ , where in reality a double indication of the plural occurs.\*

N.B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending  $\text{וְהָיָה}$ , as  $\text{וְהָיָה־י}$  Ps. cxxxii. 12,  $\text{וְהָיָה־י}$  Deut. xxviii. 59; this is even the more prevalent mode in the 3 *plur.*, e. g.  $\text{אֲבוֹתָם}$  *their fathers*, oftener than  $\text{אֲבוֹתֵיהֶם}$ , so also  $\text{שְׁמוֹתָם}$  *their names*,  $\text{דִּירוֹתָם}$  *their generations*.

4. We now subjoin, in illustration of the above statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine ending  $\text{־ת}$  in the singular, the *construct* ending  $\text{־י}$  is employed, which retains its *Pattach* before  $\text{כֵּן}$ ,  $\text{כֵּן}$ , but changes it to *Qamets* before the others, because it then stands in an open syllable (§ 87, 2, b).

*Masculine Noun.*

*Feminine Noun.*

*Singular.*

|                    |                   | סוס <i>a horse.</i>           | סוֹסָה <i>a mare.</i>          |
|--------------------|-------------------|-------------------------------|--------------------------------|
| <i>Suff. sing.</i> | 1. <i>com.</i>    | סוֹסִי <i>my horse.</i>       | סוֹסָתִי <i>my mare.</i>       |
|                    | 2. { <i>masc.</i> | סוֹסְךָ <i>thy horse.</i>     | סוֹסְתְךָ <i>thy mare.</i>     |
|                    | { <i>fem.</i>     | סוֹסְךָ <i>thy horse.</i>     | סוֹסְתְךָ <i>thy mare.</i>     |
|                    | 3. { <i>masc.</i> | סוֹסוֹ <i>his horse.</i>      | סוֹסָהּ <i>his mare.</i>       |
|                    | { <i>fem.</i>     | סוֹסֶיהָ <i>her horse.</i>    | סוֹסָתֶיהָ <i>her mare.</i>    |
| <i>plur.</i>       | 1. <i>com.</i>    | סוֹסֵינוּ <i>our horse.</i>   | סוֹסָתֵינוּ <i>our mare.</i>   |
|                    | 2. { <i>masc.</i> | סוֹסֵיכֶם <i>your horse.</i>  | סוֹסָתֵיכֶם <i>your mare.</i>  |
|                    | { <i>fem.</i>     | סוֹסֵיכֶן <i>your horse.</i>  | סוֹסָתֵיכֶן <i>your mare.</i>  |
|                    | 3. { <i>masc.</i> | סוֹסֵיהֶם <i>their horse.</i> | סוֹסָתֵיהֶם <i>their mare.</i> |
|                    | { <i>fem.</i>     | סוֹסֵיהֶן <i>their horse.</i> | סוֹסָתֵיהֶן <i>their mare.</i> |

*Plural.*

|                    |                   | סוסים <i>horses.</i>         | סוֹסוֹת <i>mares.</i>          |
|--------------------|-------------------|------------------------------|--------------------------------|
| <i>Suff. sing.</i> | 1. <i>com.</i>    | סוֹסֵי <i>my horses.</i>     | סוֹסוֹתַי <i>my mares.</i>     |
|                    | 2. { <i>masc.</i> | סוֹסֵיךָ <i>thy horses.</i>  | סוֹסוֹתֶיךָ <i>thy mares.</i>  |
|                    | { <i>fem.</i>     | סוֹסֵיךָ <i>thy horses.</i>  | סוֹסוֹתֶיךָ <i>thy mares.</i>  |
|                    | 3. { <i>masc.</i> | סוֹסֵיהֶם <i>his horses.</i> | סוֹסוֹתֵיהֶם <i>his mares.</i> |
|                    | { <i>fem.</i>     | סוֹסֵיהֶן <i>her horses.</i> | סוֹסוֹתֵיהֶן <i>her mares.</i> |

\* See a case analogous in § 86, 5, Rem. 1. Comp. the double feminine ending in § 79, Rem. 2, f.

- plur. 1. *com.* סוסֵינֵינוּ *our horses.* סוסֵיחֵילֵינוּ *our mares.*  
 2. { *masc.* סוסֵיכֶם *your horses.* סוסֵיחֵיכֶם *your mares.*  
       { *fem.* סוסֵיכֶן *your horses.* סוסֵיחֵיכֶן *your mares*  
 3. { *masc.* סוסֵיהֶם *their horses.* סוסֵיחֵיהֶם *their mares.*  
       { *fem.* סוסֵיהֶן *their horses.* סוסֵיחֵיהֶן *their mares.*

## SECT. 90.

## VOWEL CHANGES IN THE NOUN.

1. The vowel-changes of nouns [to which is commonly given the name *declension*], are caused, *a*) by a noun following in the genitive, *b*) by pronominal suffixes, *c*) by the plural and dual terminations; to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz.

- a*) When the tone is moved forward only one place. This effect is produced by most of the suffixes for singular nouns (סֵרֶ; סֵרֶ, סֵרֶ; יוֹ, סֵרֶ; סֵרֶ, סֵרֶ; סֵרֶ; סֵרֶ, סֵרֶ), and by the plural and dual terminations, as דְּבָרִי *word*, דְּבָרִי *my word*, plur. דְּבָרִים; דְּבָרָה, dual כְּנָפֶיהָ *wings*; אֹיֵב, enemy, אֹיֵבִים, אֹיֵבוֹת. The same applies to the *light* suffixes for plural nouns,\* as יָמֵינוּ; יָמֵינוּ, יָמֵינוּ; יָמֵינוּ, יָמֵינוּ; יָמֵינוּ, יָמֵינוּ, e. g. דְּבָרֵינוּ, דְּבָרֵינוּ.
- b*) When the tone is moved forward two places, as in the plural *constr.* and when the *grave* suffixes are appended to the plural (סֵרֶ, סֵרֶ). In this case both vowels, if mutable, are shortened to the utmost, e. g. דְּבָרֵי הָעָם *words of the people*; דְּבָרֵיכֶם *your words*; דְּבָרֵיהֶם *their words*.

In *segholates*, as they have the tone on the *penultima*, there is here a difference. The suffix has not so great effect as the (longer) plural ending סֵרֶ, יוֹ: the former leaves the chief vowel still under the first letter, as כְּנָפֶיהָ; but the latter draws it nearer to the tone-syllable and under the second consonant, as כְּנָפֶיהָ. Comp. § 91, 6.

- c*) When the suffix begins with a consonant without a union-vowel, and forms a syllable by itself, as הָ; כָּם, כָּן; הָם, הָן, הָן (for which we have more commonly סֵרֶ, סֵרֶ). Of

\* About *light* and *grave* suffixes see Note on pages 178, 179.



these the first is a light suffix, and regularly affects the tone in just the same manner as י, ו, e. g. דָּמָה, דְּבָרָה, זָקָה. The others are grave suffixes, and have more effect in shortening the vowels, דְּבָרָם, &c., as is shown in the Paradigms. A similar effect is seen in the *constr. st.* of the singular number, as דְּבַר אֱלֹהִים; דְּבַר הַבַּיִת (from דְּבָר).

3. The vowel changes in feminine nouns (§ 93) are not so considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 92).

Most of the vowel changes, which form this *internal inflexion* of the noun, are based on the principles laid down in §§ 23-29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 83, 84, 85. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the *second* of two changeable vowels mostly disappears (קָטַל, קָטַלְתָּ, קָטַלְתָּם), in the noun the *first* (דְּבַר, דְּבָרִי, דְּבָרֶיךָ), comp. § 27, 3.

Changes of consonants are very few, and occur only in Parad. IX.

## SECT. 91.

### PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the table on the two following pages. See the necessary explanations on page 180. We here only remark in general,

- a) That all feminines without a distinctive termination (§ 105, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending וֹת. E. g. חָרֵב, חָרָבִי, חָרָבֶיךָ, &c. *Plur. absol.* חָרְבוֹת, *constr. st.* חָרְבוֹת, which is also the form before *all the suffixes*, see § 93.
- b) That in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state*.



*Masculine Nouns.*

מִכְנָסִים

| IV.        | V.         |            |            | VI.        |            |             |
|------------|------------|------------|------------|------------|------------|-------------|
| b.         | a.         | b.         | c.         | a.         | b.         | c.          |
| חָכֶם      | זָקֵן      | בֶּתָחַק   | חֲצֵר      | מֶלֶךְ     | סֵפֶר      | קֹדֶשׁ      |
| (wise)     | (old)      | (shoulder) | (court)    | (king)     | (book)     | (sanctuary) |
| חָכֶם      | זָקֵן      | בֶּתָחַק   | חֲצֵר      | מֶלֶךְ     | סֵפֶר      | קֹדֶשׁ      |
| חֲכָמִי    | זָקְנִי    |            | חֲצָרִי    | מַלְכִּי   | סִפְרִי    | קֹדְשִׁי    |
| חֲכָמָם    | זָקְנָם    |            | חֲצָרָם    | מַלְכָּם   | סִפְרָם    | קֹדְשָׁם    |
| חֲכָמִים   | זָקְנִים   |            | חֲצָרִים   | מַלְכִּים  | סִפְרִים   | קֹדְשִׁים   |
| חֲכָמִי    | זָקְנִי    |            | חֲצָרִי    | מַלְכִּי   | סִפְרִי    | קֹדְשִׁי    |
| חֲכָמִי    | זָקְנִי    |            | חֲצָרִי    | מַלְכִּי   | סִפְרִי    | קֹדְשִׁי    |
| חֲכָמֵיכֶם | זָקְנֵיכֶם |            | חֲצָרֵיכֶם | מַלְכֵיכֶם | סִפְרֵיכֶם | קֹדְשֵׁיכֶם |
| חֲלָצִים   | יָרֵכִים   |            |            | רַגְלִים   | פְּעָלִים  | מַחְזִים    |
| (hips)     | (thighs)   |            |            | (feet)     | (double)   | (loins)     |
| חֲלָצִי    |            |            |            | רַגְלִי    |            | מַחְזִי     |

| VI.        | VII.             |              | VIII.       |              |           | IX.        |
|------------|------------------|--------------|-------------|--------------|-----------|------------|
| i.         | a.               | b.           | a.          | b.           | c.        |            |
| פֶּרִי     | אֹיֵב            | שֵׁם         | יָם         | אִמָּה       | חֹק       | חֹזֶה      |
| (fruit)    | (enemy)          | (name)       | (sea)       | (mother)     | (statute) | (seer)     |
| פֶּרִי     | אֹיֵב            | שֵׁם         | יָם         | אִמָּה       | חֹק       | חֹזֶה      |
| פְּרִיִּי  | אֹיְבִי          | שְׁמִי       | יָמִי       | אִמִּי       | חֻקִּי    | חֹזְרִי    |
| פְּרִיכֶם  | אֹיְבֵיכֶם       | שְׁמֵיכֶם    | יָמֵיכֶם    | אִמֵּיכֶם    | חֻקֵּיכֶם | חֹזְכֶם    |
| פְּרִיִּים | אֹיְבִים         | שְׁמוֹת      | יָמִים      | אִמּוֹת      | חֻקִּים   | חֹזִים     |
| (gazelles) | אֹיְבֵי          | שְׁמוֹת      | יָמִי       | אִמּוֹת      | חֻקִּי    | חֹזְרִי    |
|            | אֹיְבֵי          | שְׁמוֹתֵי    | יָמִי       | אִמּוֹתֵי    | חֻקִּי    | חֹזְרִי    |
|            | אֹיְבֵיכֶם       | שְׁמוֹתֵיכֶם | יָמֵיכֶם    | אִמּוֹתֵיכֶם | חֻקֵּיכֶם | חֹזְכֵיכֶם |
| לְחֵיִם    | מַאֲזְנוֹתִים    |              | אֶפְרוֹתִים | שִׁנָּיִם    |           |            |
| (cheeks)   | (pair of scales) |              | (nostrils)  | (teeth)      |           |            |
|            | מַאֲזְנִי        |              | אֶפְרִי     | שִׁנִּי      |           |            |

most suffixes of 2d and 3d pers. plural, whether joined to the singular, *—יָם*, but not *—יָמֵי*. The other suffixes are called *light*.

## EXPLANATIONS.

1. To Parad. I. belong all nouns whose vowels are immutable. Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

Exs. עֵיר ( § 25, 1); קוֹל, לְבוּשׁ, זְרוּץ ( § 25, 1); קָאם for גֵּר, קָאם for גֵּיר ( § 25, 2); מִשְׁחִית, חֲנוּן, צִדִּיק, גִּבּוֹר ( § 25, 3); מִרְאֵשׁ for מִרְאֵשׁ ( § 25, 4). Here belong the classes of *verbal nouns* given in § 83, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כּוֹכַב *star*, מִדְבָּר *wilderness*, נָשִׁים *women* (found only in the plur.).

With the suffix כֶּם, יָד becomes יָדְכֶם (for יָדְכֶם), and נָשִׁים becomes נְשֵׁיכֶם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable Qamets* in their final syllable; and hence they do not belong to this class, e. g. forms like קִשְׁלָה, קִשְׁלָה ( § 83, Nos. 6, 13), קָם as *Part.* of verbs עָלָה, &c. Derivatives from verbs לָא also commonly retain their Qamets, e. g. מִקְרָא, plur. *constr.* מִקְרָאִי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tsere in the penultima. Exs. גְּדוֹל *great*, אֲדוֹן *lord*, עֲצוּם *strong*, אֱמִנָּה, plur. אֱמִנִּים *faithfulness*, רָעָבוֹן *hunger*, זִכְרוֹן *remembrance*. The last two take in the *constr. st.* the forms רָעִבּוֹן and זִכְרוֹן, the first two syllables of זִכְרוֹן being contracted into one.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets. Exs. צְרִיץ for צְרִיץ, חֲרִיץ for חֲרִיץ (see *verbal nouns*, § 83, No. 7); also שְׁלִישׁ, plur. שְׁלִישִׁים, Ex. xiv. 7. Many fluctuate, as שְׁבוּעָה *week*, see *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 90, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr.*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זָנָב *tail*, אָשָׁם *guilt*, רָעָב *hunger*.

In like manner are declined nouns of the less frequent form קָשָׁל, e. g. לֵבָב *heart*, שֹׁכָר *strong drink*; with a guttural, שֹׁעַר *hair*, עֵנָב *grape*.

A few nouns of this class take a *segholate* form in the *constr. st. singular*; e. g. נֶבֶר, *constr. st.* נֶבֶר Deut. xxxi. 16; אֶלֶל, *constr. st.* אֶלֶל also אֶלֶל

2 Sam. xvi. 13; שָׁעִיר, *constr.* שָׁעִיר and שָׁעִיר (comp. גֹּבֵר and גֹּבֵר § 83, Nos. 10 and 11). Qamets is immutable in both syllables of חֶרֶשׁ for חֶרֶשׁ and שָׁרֵשׁ for שָׁרֵשׁ, § 83, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *constr. st.* זָקֵן stands for זָקֵן. Some nouns, however, take the segholate form (No. VI.) in the *constr. st.*; e. g. כֹּתֵף *shoulder*, *constr. st.* כֹּתֵף for כֹּתֵף; גֵּר *wall*, *constr. st.* גֵּר for גֵּר; יָרֵךְ *thigh*, *constr. st.* יָרֵךְ for יָרֵךְ. In a few cases both forms occur, as כָּבֵד *heavy*, *constr. st.* כָּבֵד Ex. iv. 10 and כָּבֵד Is. i. 4; עָרֵל, *constr. st.* עָרֵל and עָרֵל.

The original form appears in לֶבֶר Gen. xlix. 12, אֶבֶר Ps. xxxiv. 14 where *Maqqeph* follows. Examples of the first sort are: שָׁנָה, שָׁנָה, שָׁנָה, *constr. st.* שָׁנָה.

Some nouns of this form retain their *Tsere* in *constr. st.* plural; e. g. רֶשֶׁת, *plur. constr.* רֶשֶׁת; so also אֶבֶר, שְׂמֵרָה, שְׂמֵרָה, שְׂמֵרָה.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 83, No. 11). The chief peculiarity in their inflexion is, that before suffixes and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form (comp. § 90, 2). The *plur. absol.* is derived not immediately from the form מִלְכָּה, but from the kindred form (comp. § 83, Nos. 10, 11, and below, Nos. 4 and 6) מִלְכָּה, *plur.* מִלְכִּים; the Pattach being changed to Qamets because the syllable in which it stands becomes an open one.

These forms may be arranged in three classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from verbs עָל and עָל; and under *i* a derivative from a verb עָל. Compare § 84, IV. No. 11, V. No. 11.

#### REMARKS.

1. The form מִלְכָּה (for מִלְכָּה, § 27, Rem. 2, c) exhibits the original *A* not only before suffixes, as in מִלְכָּה, but also in Pause (§ 29, 4), e. g. מִלְכָּה and before *He local* (§ 88, 1) as מִלְכָּה. In the Septuagint, also, the proper names like מִלְכָּה, מִלְכָּה are uniformly written with *A* in the first syllable. Ἀβελ, Ἰακώβ. The word מִלְכָּה, with the article, is constantly written מִלְכָּה; derivatives from verbs עָל also take Qamets for their first vowel, as מִלְכָּה. The original monosyllabic form is seen in the word מִלְכָּה *a valley*. Many of

these segholates keep the *Seghol* also in pause, e. g. מַלְאָךְ, מַצֵּדָה, מַלְאָה; but generally *A* appears, as in נֶחֱשֶׁשׁ, נֶחֱשֶׁט, נֶחֱרַב.

There are, however, nouns of this form, which take *i* instead of *a* and are inflected like סֶמֶךָ; e. g. מִנְיָן (as if מִנְיָן), מִנְיָנִי, מִנְיָנִי (in *pause* מִנְיָן), סֶמֶךְ, *pl. constr.* סֶמֶכֶיךָ; מִנְיָן, מִנְיָנִי, מִנְיָנִי; מִנְיָן, מִנְיָנִי, מִנְיָנִי. At times both forms occur, as מִנְיָן, מִנְיָנִי Hos. i. 2 and מִנְיָן, מִנְיָנִי Is. lvii. 4.

Nouns of the form מִנְיָן, when their third stem-letter is a guttural, are pointed like מִנְיָן, מִנְיָן; when the second stem-letter is a guttural, like מִנְיָן (see Parad. *d*), seldom like מִנְיָן. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sh'va*, and when the third radical in מִנְיָן would take Daghes lene, as in מִנְיָן) *simple Sh'va* may be retained here also, as in מִנְיָן; on the contrary, the forms corresponding to מִנְיָן are always pointed as מִנְיָן, מִנְיָן.

2. The form מִנְיָן, מִנְיָן (*b, c*), when its first letter is a guttural, takes *Seghol* in the *plur. constr.* and before suffixes in the singular; e. g. מִנְיָן, מִנְיָן. The monosyllabic form appears in מִנְיָן. With *He local* *Tsere* is retained, as מִנְיָן (from מִנְיָן). Examples of this form are: מִנְיָן, מִנְיָן, מִנְיָן.

3. The form מִנְיָן (*c*) sometimes, though not often, takes *Qibbuts* in the cases mentioned in the preceding number. E. g. מִנְיָן, מִנְיָן Ps. cl. 2. From מִנְיָן, though without a guttural, we have in Hos. xiii. 14 מִנְיָן similar to מִנְיָן *pōdākhēm*. From מִנְיָן (letter *f*) comes with suff. also מִנְיָן for מִנְיָן (not מִנְיָן) Is. i. 31, and so also מִנְיָן Is. lii. 14 for מִנְיָן 1 Sam. xxviii. 14, where the *Qamets-chatuph* is made into a long vowel by *Methegh*, comp. § 62, Rem. 4.

In the plural *absolute* most nouns of this form (even when they have not a guttural) take *Chateph-Qamets* under their first radical, as in the Paradigm, e. g. מִנְיָן, מִנְיָן; אֶרֶץ, אֶרֶץ; others take *simple Sh'va*, as מִנְיָן, מִנְיָן from מִנְיָן, מִנְיָן, hence מִנְיָן, מִנְיָן with *Qamets-chatuph*, but also מִנְיָן, מִנְיָן from מִנְיָן; two have *Qamets-chatuph*, as מִנְיָן, מִנְיָן (*kō-dā-shīm*), with the article מִנְיָן, מִנְיָן (*shō-rā-shīm*) from מִנְיָן (see § 9, Rem. 2). The word מִנְיָן has, by a *Syriasm*, מִנְיָן for מִנְיָן (see § 23, 4, Rem. 2); but with a prefix it is pointed as מִנְיָן. With *He local* the *Cholem* is retained, as מִנְיָן.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, No. 11); as מִנְיָן, with suff. מִנְיָן; *Inf.* מִנְיָן, מִנְיָן; מִנְיָן, מִנְיָן (thus the *Inf.* usually without *Dag. lene* in 3 radical, not like מִנְיָן).

5. Only derivatives from verbs מִנְיָן and מִנְיָן change their form (by contracting the diphthongal *aw* and *ay* to *o* and *e*, § 24, 2, *b* and Note \*) in the *constr. st.*, as מִנְיָן prop. *manūth*, contracted מִנְיָן. Before *He local* this contraction does not take place; e. g. מִנְיָן, מִנְיָן (except in *constr. st.*, as מִנְיָן, מִנְיָן). On the contrary, *Fav* and *Yodh*, when quiescent in the ground-form, may become consonants in the course of inflexion, e. g. מִנְיָן, *plur.* מִנְיָן, מִנְיָן; מִנְיָן, מִנְיָן; מִנְיָן, מִנְיָן.

6. Of segholates from verbs מִנְיָן there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11). E. g. מִנְיָן, מִנְיָן, מִנְיָן; in *pause*, מִנְיָן, מִנְיָן, מִנְיָן; with suffixes, מִנְיָן, מִנְיָן, מִנְיָן; in the

*plur. and dual*, אָרְרִים, לְחִיִּים, חֲלָרִים. In the last case some nouns take א instead of ר, on account of the preceding Qamets (§ 24, 2, c); as צָרִי *plur.* צָרָאִים; פָּחִי *plur.* פָּחָאִים.

7. To Parad. VII. belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kal* (of the form קָטַל, not קִטַּל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 83, No. 9), and several others, e. g. מַכָּל *staff*, מוֹזֵן *season*, צְמֵרֵץ *frog*, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Pattach* in the *constr. st.* (as in Parad. V.); e. g. מִסְטֵר, *constr. st.* מִסְטֵר; especially with gutturals, as מוֹצֵחַ, *constr. st.* מוֹצֵחַ. b) Before the suffixes which begin with a consonant occur such forms as מִסְטֵר, and מוֹצֵחַ, or as מוֹצֵחַ. c) In words of one syllable *There* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as מוֹצֵחַ, מוֹצֵחַ.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened (§ 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel-changes. E. g. גָּמֶל *camel*, *plur.* גָּמְלִים; גָּמֶל, *plur.* גָּמְלִים; גָּמֶל, *plur.* גָּמְלִים; גָּמֶל, *plur.* גָּמְלִים. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz.

1) All derivatives of verbs עָצַע (§ 84, II.), as עָצַע, עָצַע, &c. and primitives which follow the same analogy, as עָצַע, עָצַע, &c. 2) Contracted forms, like עָצַע (for עָצַע, § 19, 2), with *suff.* עָצַע (for עָצַע), with *suff.* עָצַע (for עָצַע), *plur.* עָצַע or עָצַע. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in עָצַע, as עָצַע, עָצַע, though the forms עָצַע, עָצַע are at least equally common. 4) Derivatives of the regular verb (§ 83) under the following forms: 10. עָצַע; 14. עָצַע; 15. עָצַע, *plur.* עָצַע; 21. עָצַע; 36. עָצַע, with *suff.* עָצַע, *plur.* עָצַע. But there are also words of all these five forms which do not take Dagheesh in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having vocal *Sh'va* as union-vowel (like עָצַע, עָצַע), the Dagheesh may be omitted; the same vowel is generally retained, however,

except that in words of the form חֵץ it is more commonly Qamets-chataph.

*Pattach* before the doubled letter is either retained, as רֶבֶר, plur. רֶבֶרִים; or is shortened into *Chireq*, as חֵר, חֵרִי.

9. Parad. IX. embraces derivatives from verbs לָהֵ (§ 84, V.) which terminate in הֵ-; as יָפֵה *beautiful*, רָאָה *seer*, מָרָאָה *appearance*. Only the changes which affect the final syllable הֵ- (which is treated as in verbs לָהֵ) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination הֵ- for which הֵ- is substituted (§ 24, 2, and § 74, 1, Rem.), is often restored and affects the inflexion of the word. Thus with *suff.* מְכַסֶּה (*sing.*, *thy covering*, which might also be expressed by מְכַסֶּה) Is. xiv. 11, מְכַסֶּה *thy cattle* Is. xxx. 23, מְכַסֶּה *thy form* Cant. ii. 14, מְכַסֶּה, Dan. i. 15, Gen. xli. 21, מְכַסֶּה *his deed* 1 Sam. xix. 4, מְכַסֶּה *my cattle*, Ex. xvii. 3, and so perhaps also מְכַסֶּה *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the הֵ- falls away, as מְכַסֶּה Gen. xxx. 29, מְכַסֶּה Gen. xxxi. 18. In the plural מְכַסֶּה (from מְכַסֶּה for מְכַסֶּה *Part. Pual*), Is. xxv. 6.

## SECT. 92.

### VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הֵ- (§ 79, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 90, 2, a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סוֹס, *fem.* סוֹסָה. II. מוֹצֵא, *fem.* מוֹצֵאָה *outgoing*. III. גָּדוֹל, *fem.* גָּדוֹלָה. IV. נָקָם, *fem.* נָקָמָה *vengeance*. V. זָקֵן, *fem.* זָקֵנָה. VI. מֶלֶךְ, *fem.* מַלְכָּה *queen*; עֹתֵר, *fem.* סֹתֶרֶת *covert*; עֵדֶן, *fem.* עֵדֶנָּה *delight*; אֹכֵל, *fem.* אֹכֶלֶת *food*; נָעַר, *fem.* נָעִרָה *young woman*; צִיד, *fem.* צִידָה *game*; לָרִי (not in use), לָרִיָּה *garland*. VII. קָטַל, *fem.* קָטַלָּה. VIII. רֶב, *fem.* רֶבָּה *much*; חֹק, *fem.* חֻקָּה *law*; מִדָּה, *fem.* מִדָּה *measure*. IX. קָצָה, *fem.* קָצָה *end*.

2. The vowel in the penultima is affected in the same manner when the feminine-ending הֵ- is employed,\* e. g. עֲטָרָה, עֲטָרָה.

\* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But as הֵ- is merely a secondary form (§ 79, 2) derived from the



*crown*; *הַכֶּרֶת*, *fem.* *הַכֶּרֶת*. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the segholates:

- a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. *seal*, *fem.* *הַחֶמֶל* (comp. *מֶלֶךְ* for *מֶלֶךְ*).
- b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. *חַמֵּשׁ*, *fem.* *חַמֵּשׁ* *five*; *גֶּדֶר*, *fem.* *גֶּדֶר* *wall*.
- c) Vowels which are immutable (וֹ, י, יִ) are exchanged for the corresponding mutable vowels, e. g. *בוֹשׁ*, *fem.* *בֹּשֶׁת* *shame*; *אַשְׁמֹרֶת*, *fem.* *אַשְׁמֹרֶת* *night-watch* (also *אַשְׁמֹרֶת*); *גַּבִּירָה* *lady* (also *גַּבִּירָה*) from *גַּבִּיר*.

Hence there are three segholate-forms for feminine nouns, *חֶמֶל* (for *חֶמֶל* or *חֶמֶל*), *חֶמֶל*, and *חֶמֶל*, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination *חֶמֶל* (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. *מִדְּרֵךְ*, *fem.* *מִדְּרֵךְ* *acquaintance*; *דָּעַ*, *fem.* *דָּעַ* *knowledge*; *נָח* (not in use), *fem.* *נָח* *rest*.

Rem. 1. A rare form, *חֶמֶל* for *חֶמֶל*, has already been noticed in § 73.

Rem. 3. Another form, after the manner of the Arabic, viz. *יִלְדָּה* for *יִלְדָּה*, occurs in Gen. xvi. 11; Judges xiii. 5, 7 (like *מֶלֶךְ* = *מֶלֶךְ*). Since this form, in all the three places where it occurs, stands in connexion with the 2 pers. sing. *fem.* *Preterite*, it may perhaps be owing to a wish to copy after that Preterite form; for in connexion with the 3 pers. we find the regular form *יִלְדָּה* Gen. xvii. 19; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination *חֶמֶל*, they necessarily omit the doubling of their final stem-letter; hence *חֶמֶל* and *חֶמֶל*; *אַרְבָּעִים*, *plur.* *אַרְבָּעִים*, *fem.* *אַרְבָּעִים*. So *בָּל* and *בָּל* from *בָּל*, *חֶמֶל* from *חֶמֶל*.

## SECT. 93.

### PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 90, 3), the addition of the feminine-ending having already occasioned as much shortening of the vowels as can be admitted. E. g. from Parad. III. *גִּדְלָה*; VII. *קָטְלָה*; VIII. *רָבָה*, *מָדָה*, *הָקָה*. All these feminine forms belong

original accented termination *חֶמֶל*, it is not strange that they should similarly affect the pointing of words to which they are appended.

to the single Parad. A. In the plural no distinction is made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflexion, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations.

*Paradigms of Feminine Nouns.*

|                     | A.               | B.               |                     |                           |
|---------------------|------------------|------------------|---------------------|---------------------------|
|                     |                  | a.               | b.                  | c.                        |
| <i>Sing. absol.</i> | סִיסָה<br>(mare) | שָׁנָה<br>(year) | שָׁנָה<br>(sleep)   | שָׁנָה<br>(righteousness) |
| <i>constr.</i>      | סִיסָה           | שָׁנָה           | שָׁנָה              | שָׁנָה                    |
| <i>light suff.</i>  | סִיסָהּ          | שָׁנָהּ          | שָׁנָהּ             | שָׁנָהּ                   |
| <i>grave suff.</i>  | סִיסָהֶם         | שָׁנָהֶם         | שָׁנָהֶם            | שָׁנָהֶם                  |
| <i>Plur. absol.</i> | סִיסֹת           | שָׁנֹת           | שָׁנֹת              | שָׁנֹת                    |
| <i>constr.</i>      | סִיסֹת           | שָׁנֹת           | שָׁנֹת              | שָׁנֹת                    |
| <i>light suff.</i>  | סִיסֹתָי         | שָׁנֹתָי         | שָׁנֹתָי            | שָׁנֹתָי                  |
| <i>grave suff.</i>  | סִיסֹתָיִם       | שָׁנֹתָיִם       | שָׁנֹתָיִם          | שָׁנֹתָיִם                |
| <i>Dual absol.</i>  |                  | שְׁנֵי<br>(lips) | שְׁנֵי<br>(corners) |                           |
| <i>constr.</i>      |                  | שְׁנֵי           | שְׁנֵי              |                           |

|                     | C.                   |                                  |                    | D.                    |                               |
|---------------------|----------------------|----------------------------------|--------------------|-----------------------|-------------------------------|
|                     | a.                   | b.                               | c.                 | a.                    | b.                            |
| <i>Sing. absol.</i> | מַלְכָּה<br>(queen)  | חֲרָפָה<br>(reproach)            | הֲרָפָה<br>(waste) | חֲרָפָה<br>(sprout)   | חֲרָפָה<br>(skull)            |
| <i>constr.</i>      | מַלְכָּה             | חֲרָפָה                          | חֲרָפָה            | חֲרָפָה               | חֲרָפָה                       |
| <i>light suff.</i>  | מַלְכָּהּ            | חֲרָפָהּ                         | חֲרָפָהּ           | חֲרָפָהּ              | חֲרָפָהּ                      |
| <i>grave suff.</i>  | מַלְכָּהֶם           | חֲרָפָהֶם                        | חֲרָפָהֶם          | חֲרָפָהֶם             | חֲרָפָהֶם                     |
| <i>Plur. absol.</i> | מַלְכֹּת             | חֲרָפֹת                          | חֲרָפֹת            | חֲרָפֹת               | חֲרָפֹת                       |
| <i>constr.</i>      | מַלְכֹּת             | חֲרָפֹת                          | חֲרָפֹת            | חֲרָפֹת               | חֲרָפֹת                       |
| <i>light suff.</i>  | מַלְכֹּתָי           | חֲרָפֹתָי                        | חֲרָפֹתָי          | חֲרָפֹתָי             | חֲרָפֹתָי                     |
| <i>grave suff.</i>  | מַלְכֹּתָיִם         | חֲרָפֹתָיִם                      | חֲרָפֹתָיִם        | חֲרָפֹתָיִם           | חֲרָפֹתָיִם                   |
| <i>Dual absol.</i>  | יְרֵכָיִם<br>(sides) | רֵכְזָיִם<br>(double embroidery) |                    | יְרֵכָיִם<br>(cymbal) | יְרֵכָיִם<br>(double letter.) |
| <i>constr.</i>      | יְרֵכָיִם            | רֵכְזָיִם                        |                    | יְרֵכָיִם             | יְרֵכָיִם                     |

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending ה־. E. g. קֶצֶה, עֶצֶה, צֶדֶקָה, חוֹעֶבָה. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II. IV. V. and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צֶדֶקָה), see § 28, 1. Compare נִבְלָה *corpse*, נִבְלָהּ, נִבְלָתָהּ; עֵנָה *a wain*, עֵנָהּ.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in חֶ- or חֵ- (§ 87, 2, *b*, § 92, 2). E. g. מַמְלָכָה *kingdom*, constr. st. מַמְלֶכָה, with suff. מַמְלֵכָהּ; חֲפָצָה *ornament*, חֲפָצָהּ; מִשְׁפָּחָה *family*, מִשְׁפָּחָהּ.

*Qamets* is *immutable* in all nouns like בְּקִשָּׁה, אֲזִקְרָה (§ 83, Nos. 25, 28), constr. st. בְּקִשָּׁה, אֲזִקְרָה. *Tsere* is also unchangeable in most verbals of the form מְאֻכָּה, גְּזֻלָּה (§ 83, No. 13); but in others it is shortened, as in מְאֻכָּה (§ 83, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the *segholate*-forms (Parad. VI). The two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form. E. g. מְלָכָה, מְלָכִים; מְלָכָה, מְלָכוֹת; כְּבָשָׂה, כְּבָשִׁים *lambs*.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לָחַז of the form מְאָזָה, מְרָאָה, whose masculine form is מְאָזָה, מְרָאָה. The first syllable of these nouns is *immutable*.

3. To Parad. *D* belong *segholate* nouns formed by the addition of the feminine-ending חֵ- (§ 92, 2). These correspond, in the inflexion of the singular, to masculine *segholates* (§ 91. Parad. VI). To the examples in the Paradigm may be added, מְסֻכָּה *enclosure*, מְסֻכָּהּ *letter*, מְשֻׁכָּה *wages*.

Of the form מְשֻׁכָּה, which is not frequent in this class of nouns, מְשֻׁכָּה *woman*, with suff. מְשֻׁכָּהּ, is an example. The same inflexion, however, is exhibited by some words ending in חֵ-, viz. those in which this termination takes the place of חֵ-; e. g. מְשֻׁכָּה (for מְשֻׁכָּה), with suff. מְשֻׁכָּהּ; in like manner מְשֻׁכָּה (from the *masc.* מְשֻׁכָּה).—מְשֻׁכָּה takes with suffixes the form מְשֻׁכָּהּ.

Many nouns of this class borrow their plural from the *coexisting* form in  $\text{הַ־}$ ,  $\text{הַ־}$  (Parad. B); as  $\text{כּוֹתֶרֶת}$  *capital of a column*, plur.  $\text{כּוֹתָרוֹת}$ ;  $\text{פּוֹתֶרֶשׁ}$  *ploughshare*, plur.  $\text{פּוֹתָרֵשׁוֹת}$ ;  $\text{תּוֹכָחוֹת}$  *correction*, plur.  $\text{תּוֹכָחוֹת}$ ;  $\text{עֲשְׂתָרוֹת}$  *Astarte*, plur.  $\text{עֲשְׂתָרוֹת}$ .

## SECT. 94.

## LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflexion, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 77). Compare  $\gamma\eta\rho\eta$ ,  $\gamma\eta\rho\alpha\kappa\acute{o}\varsigma$ ;  $\acute{\iota}\mu\alpha\kappa\eta$ ,  $\acute{\iota}\mu\alpha\tau\omicron\varsigma$ .

$\text{אָב}$  (for  $\text{אָבֶה}$  as if from  $\text{אָבֶה}^*$ ) *father*; constr. st.  $\text{אָבִי}$ , with suff.  $\text{אָבִי}$  (*my father*),  $\text{אָבִי}$ ,  $\text{אָבִיכֶם}$ , plur.  $\text{אָבוֹת}$  (§ 86, 4).

$\text{אָח}$  *brother*, constr.  $\text{אָחִי}$ , with suff.  $\text{אָחִי}$ ,  $\text{אָחִיכֶם}$ , plur. constr.  $\text{אָחִיכֶם}$ . All these forms follow the analogy of verbs  $\text{לֹא}$ , as if  $\text{אָח}$  stood for  $\text{אָחֶה}$  from  $\text{אָחֶה}$ . But the plur. absol. is  $\text{אָחִים}$  with *Dag. f. implicitum* (§ 22, 1), as if from  $\text{אָחֶה}$ ; hence  $\text{אָחִי}$ ,  $\text{אָחִיכֶם}$ , &c. On the form  $\text{אָחִי}$  (which is always used instead of  $\text{אָחֶה}$ ) see § 27, Rem. 2, b.

$\text{אֶחָד}$  *one* (for  $\text{אֶחָד}$ , with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), constr. st.  $\text{אֶחָד}$ , fem.  $\text{אֶחָדָה}$  for  $\text{אֶחָדָה}$  *una* (see § 19, 2), in pause  $\text{אֶחָדָה}$ . In one instance, Ez. xxxiii. 30, it takes the form  $\text{אֶחָד}$  (*by aphæresis*, § 19, 3), as in Aramæan. Plur.  $\text{אֶחָדִים}$  *some*.

$\text{אֶחָדָה}$  *sister* (contr. for  $\text{אֶחָדָה}$ , from the masc.  $\text{אֶחָד} = \text{אָחִי}$ ), plur.  $\text{אֶחָדָהִים}$ , with suff.  $\text{אֶחָדָהִי}$  (from a sing.  $\text{אֶחָדָה}$ , fem. from  $\text{אֶחָדָה}$ ), also  $\text{אֶחָדָהִי}$  (as if from a sing.  $\text{אֶחָדָה}$ ).

$\text{אִישׁ}$  *a man*, a softened form of  $\text{אִישׁ}$  (§ 19, 5, Rem.); in

\* As these nouns, though primitives, follow the analogy of verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

the *plur.* it has very seldom **אִישִׁים**, the usual form being **אֲנָשִׁים** (from **אָנֶשׁ**), *constr. st.* **אֲנָשִׁי**. *Comp.* **אִשָּׁה**.

**אֲמָהוּת** *maid-servant, plur.* (with **ה** as consonant) **אֲמָהוּת**, *constr. st.* **אֲמָהוּתִי**. *Comp. in Aram.* **אֲבָהֶיךָ** *fathers.*

**אִשָּׁה** *woman* (for **אֲנָשָׁה**, *fem. from* **אָנֶשׁ**), *constr. st.* **אִשָּׁהּ** (*fem. from* **אִישׁ**, for **אִישָׁהּ**); *with suff.* **אִשְׁתִּי**, **אִשְׁתְּךָ**, *plur.* **אִשָּׁתָם**, abbreviated from **אֲנָשִׁים**.

**בֵּית** *house* (probably a softened form from **בִּנְיָה**), § 19, 5, *Rem.*, like **שֵׁנָה** *thorn*, from **שָׁנָה**, derivative of **בָּנָה** *to build* (compare **δόμος** from **δέμω**), *constr. st.* **בֵּיתִי**, *plur.* **בֵּיתִים** *bēt-tim*, for **בִּנְיָתִים** from another sing. **בַּיִת** for **בִּנְיָת** (like **בַּיִת** for **בִּנְיָת**).

**בֶּן** *son* (for **בִּנְיָה**, from **בָּנָה**), *constr. st.* **בְּנִי**, seldom **בֶּנִי**, once **בְּנִי** (§ 88, 3, a) *Gen.* xlix. 11, and **בְּנִי** (§ 88, 3, b) *Num.* xxiv. 3, 15. *With suff.* **בְּנִי**, **בְּנֶךָ**; *plur.* **בָּנִים** (as if from **בֶּן**, for **בִּנְיָנִים**), *constr. st.* **בָּנַי**.

**בַּת** *daughter* (for **בִּנְיָה**, *fem. from* **בָּנָה**, *comp.* § 19, 2), *with suff.* **בַּתִּי** (for **בְּנִיתִי**); *plur.* **בָּנוֹת** (from the sing. **בְּנָה**, *comp.* **בָּנוֹת** *sons*), *constr. st.* **בָּנוֹתִי**.

**חָם** *father-in-law, with suff.* **חָמִיךָ**, and **חָמוּת** *mother-in-law*, compare **אָח** *brother*, **אָחוּת** *sister*.

**יוֹם** *day, dual יוֹמִים*, but *plur.* **יָמִים**, **יָמִי** (as if from **יָם** for **יָמָה**).

**כֵּל** *vessel, plur.* **כֵּלִים** (as if from **כָּל**, **כֵּלָה**).

**מַיִם** *plur. water* (*comp.* § 86 b, 1 *Rem.* 2) *constr. st.* **מִי**, and also **מִימִי**, *with suff.* **מִימִיךָ**.

**עִיר** *city, plur.* **עָרִים**, **עָרִי** (from **עָר**, which is still found in proper names).

**פֶּה** *mouth* (for **פִּאָה**, from **פָּאָה** *to breathe*), *constr. st.* **פִּי** (for **פִּיאִי**), *with suff.* **פִּי** *my mouth*, **פִּיךָ**, **פִּיָּה**.

**רֹאשׁ** *head* (for **רָאשׁ**), *plur.* **רִאשִׁים** (for **רָאשִׁים**, § 23, 2).

## SECT. 95.

### NUMERALS. I. CARDINAL NUMBERS.

1. The Cardinal numbers\* from 2 to 10 are substantives with abstract meaning, like *triad*, *decad*, *nevṛás*, though they are

\* That the Hebrew numerals, from 1 to 10, are words of very high antiquity [if not strictly primitive, see § 81, 1] may be inferred from their essential coincidence in all the Shemitish tongues. Moreover a principal ground for maintain-

also used *adverbially* (§ 118). Only **אֶחָד** *one* (*unus*), *fem.* **אֶחָדָה** (*una*, see § 94), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versa*.

It is only in the dual form for *two*, **שְׁנַיִם**, *fem.* **שְׁנַיִם**, that the gender of the numeral agrees with that of the object numbered

The numerals from 1 to 10:

| <i>Masculine.</i>    |                   | <i>Feminine.</i>  |                   |
|----------------------|-------------------|-------------------|-------------------|
| <i>Absol.</i>        | <i>Constr.</i>    | <i>Absol.</i>     | <i>Constr.</i>    |
| 1. <b>אֶחָד</b>      | <b>אֶחָד</b>      | <b>אֶחָדָה</b>    | <b>אֶחָדָה</b>    |
| 2. <b>שְׁנַיִם</b>   | <b>שְׁנַיִם</b>   | <b>שְׁנַיִם</b> * | <b>שְׁנַיִם</b>   |
| 3. <b>שְׁלֹשָׁה</b>  | <b>שְׁלֹשָׁה</b>  | <b>שְׁלֹשָׁה</b>  | <b>שְׁלֹשָׁה</b>  |
| 4. <b>אַרְבָּעָה</b> | <b>אַרְבָּעָה</b> | <b>אַרְבָּעָה</b> | <b>אַרְבָּעָה</b> |
| 5. <b>חֲמִשָּׁה</b>  | <b>חֲמִשָּׁה</b>  | <b>חֲמִשָּׁה</b>  | <b>חֲמִשָּׁה</b>  |
| 6. <b>שֵׁשָׁה</b>    | <b>שֵׁשָׁה</b>    | <b>שֵׁשָׁה</b>    | <b>שֵׁשָׁה</b>    |
| 7. <b>שִׁבְעָה</b>   | <b>שִׁבְעָה</b>   | <b>שִׁבְעָה</b>   | <b>שִׁבְעָה</b>   |
| 8. <b>שְׁמֹנֶה</b>   | <b>שְׁמֹנֶה</b>   | <b>שְׁמֹנֶה</b>   | <b>שְׁמֹנֶה</b>   |
| 9. <b>תֵּשְׁעָה</b>  | <b>תֵּשְׁעָה</b>  | <b>תֵּשְׁעָה</b>  | <b>תֵּשְׁעָה</b>  |
| 10. <b>עֶשְׂרֵה</b>  | <b>עֶשְׂרֵה</b>   | <b>עֶשְׂרֵה</b>   | <b>עֶשְׂרֵה</b>   |

ing the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With **שֵׁשׁ** (prop. **שֵׁשׁ** as the Arab. and Æth. *show*) is compared the Sanskrit *śaṣṭi*, [Celtic *se*, also *chwech*], ancient Persian *crwas*, Gr. **ἑξ**, Lat. *sex*, ancient Slavic *šestj*; with **שִׁבְעָה**, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. **ἑπτα**, Lat. *septem* [Celtic *seacht*, also *seith*], our *seven*; with **שְׁלֹשָׁה** (Aram. **שְׁלֹשָׁה**), Sansk. *tri*, fem. *tisri*, ancient Per. *thri*, fem. *tisard* [Celt. *tri*], Gr. **τρεῖς**, Lat. *tres*; with **אֶחָד**, Sansk. *eka* [perhaps also Welsh *ychedig* i. e. *few*]; with **חֲמִשָּׁה**, Sansk. *pañcāṣan*, Gr. **πέντε**, [= Æolic *πέμπε*, Welsh *pump*], Lat. *quingus*, [Gaelic *cúig*]; with **אַרְבָּעָה**, Lat. *quatuor* [Celtic *ceathar*, also *pedwar*]; with **שְׁנַיִם** (Aram. **שְׁנַיִם**), Sansk. *dua*, Lat. *duo* [Celt. *dau*, *do*], &c. But a close analysis makes these apparent coincidences again doubtful [but not in the judgment of Gesenius, Ewald, &c.]; because there is great probability, on the other side, that at least the numerals **שְׁנַיִם**, **שְׁנַיִם** (prop. the fist, the 5 fingers) and **עֶשְׂרֵה** (prop. combination, multitude) are to be traced back to the pure Shemitish stems **שָׁפַר** to repeat, **חָשַׁב** to contract (comp. **חָשַׁב**, **חָשַׁב**), and **קָשַׁר** to bind together (comp. **קָשַׁר**, **קָשַׁר** &c.); even if all the other numerals cannot be referred to an equally obvious etymology.

\* Shortened from **שְׁנַיִם** (according to others it is for **שְׁנַיִם** with *Aleph prosthetic*, § 19, 4), hence the *Daghesch lena* in the *Tav*.

The other Shemitish languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas, trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine ending was used with words of the feminine gender.\* Usage made this a settled law in all the Shemitish languages. The exceptions are very rare: e. g. עָשָׂר וְעֶשְׂרִים, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word עָשָׂר), Ez. vii. 2; Job i. 3.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרִיה *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a close connexion, not the relation of the genitive (§ 114). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy: the third shows the manner in which the rest are formed.

|     | <i>Masc.</i>                               | <i>Fem.</i>                                  |
|-----|--------------------------------------------|----------------------------------------------|
| 11. | { עָשָׂר    אֶחָד<br>{ עָשָׂר    עֶשְׂרִי  | אֶחָד    עֶשְׂרִיה<br>עֶשְׂרִי    עֶשְׂרִיה  |
| 12. | { עָשָׂר    שְׁנַיִם<br>{ עָשָׂר    שְׁנֵי | שְׁנַיִם    עֶשְׂרִיה<br>שְׁנֵי    עֶשְׂרִיה |
| 13  | עָשָׂר    שְׁלֹשָׁה                        | שְׁלֹשָׁה    עֶשְׂרִיה                       |

Unusual forms are עָשָׂר וְעֶשְׂרִים *fifteen*, Judges viii. 10; עֶשְׂרִים וְעֶשְׂרִים *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

\* In the vulgar dialects of the Arabic and in the *Æthiopic* the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105, 3, d.

† The etymology of this word is obscure. R. Jona explains it by עֶשְׂרִי וְעֶשְׂרִים *to twelve*, as if *close to twelve*, an expression like *undeviginti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has עָשָׂר וְעֶשְׂרִי, where we should expect עָשָׂר וְעֶשְׂרִי for עָשָׂר וְעֶשְׂרִי or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from עָשָׂר *to think*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units; as שלשים 30, ארבעים 40, חמשים 50, ששים 60, שבעים 70, שמנים 80, תשעים 90. *Twenty* is expressed by עשרים, plur. of עשר *ten*.\* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:

|       |                                                                                                                                         |
|-------|-----------------------------------------------------------------------------------------------------------------------------------------|
| 100   | מאות <i>fem. constr.</i> מאות, <i>plur.</i> מאות <i>hundreds.</i>                                                                       |
| 200   | מאתיים <i>dual</i> (for מאתים).                                                                                                         |
| 300   | שלש מאות, 400 ארבע מאות, &c.                                                                                                            |
| 1000  | אלף, <i>constr.</i> אלף, <i>plur.</i> אלפים <i>thousands.</i>                                                                           |
| 2000  | אלפים <i>dual.</i>                                                                                                                      |
| 3000  | שלש אלפים, 4000 ארבע אלפים, &c.                                                                                                         |
| 10000 | $\left\{ \begin{array}{l} רבבה \\ רבוא \\ רבות \end{array} \right.$ (prop. <i>multitude</i> ), <i>plur.</i> רבאות <i>ten thousands.</i> |
| 20000 | רבואתיים <i>dual.</i>                                                                                                                   |
| 30000 | שלש רבאות, 400000 ארבע רבאות, &c.                                                                                                       |

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as ארבעתים *fourfold* 2 Sam. xii. 6; שבעתים *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אחים [comp. Welsh *ychydig*] means *some, some few*, and also *the same (idem)*; עשרות *decads* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שלשתכם *you three*, prop. *your triad*.

## SECT. 96.

### NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ך (§ 85, No. 5), besides which another ך is also sometimes inserted in the final

\* The plural forms עשרים, שבעים, תשעים, from the segholates עשר, שבע, תשע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עשרים, שבעים, תשעים.



syllable. They are as follows: **שְׁנִי**, **שְׁלִישִׁי**, **רְבִיעִי**, **חֲמִשִּׁי** and **הַמִּשְׁנִי**, **הַשְּׁבִיעִי**, **הַשְּׁמִינִי**, **הַשְּׁעִירִי**. The ordinal *first* is expressed by **רִאשׁוֹן** (for **רִאשׁוֹנָה**, from **ראש** *head, beginning*, with the termination **וֶן** (§ 85, No. 4). The feminine forms have the termination **וֶת**, rarely **וֶה**, and are employed also for the expression of numerical parts, as **חֲמִשִּׁית** *fifth part*, **עֲשִׂירִית** and **עֲשִׂירִיתָהּ** *tenth part*. The same meaning is found also in forms like **חֲמִשָּׁה** *fifth part*, **רִבֵּעַ** and **רְבַע** *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 118.

## CHAPTER IV.

### OF THE PARTICLES.

#### SECT. 97.

##### GENERAL VIEW.

1. THE particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived (§ 30, 4) from nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small. The origin of those that are not primitive is twofold: 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *except, away*; 2) they are *derived* from other parts of speech, either *a*) by the *addition of formative syllables*, like **יּוֹמָם** *by day* from **יוֹם** (§ 98, 3), or most commonly *b*) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. **אֲנִי** *only* (prop. *certainly, certe*) for **אֲנִיךָ**.

Compare in German, *gen* from *gegen*, *Gegend*; *seit* from *Seite*; *weil*

(orig. a particle of time) from *Weile*; in English, *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπό, *ab, a*; ἐξ, *ex, e*; ad Fr. *à*; *au*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.\*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2). This is the case especially with prepositions; e. g. the prefix בְּ from בֵּית, לְ from לֵאל, מִן from מִן (§ 100).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitish dialects, such abbreviations became more and more frequent. Thus for אֲשֶׁר, so early as the period of the later Biblical Hebrew, אֲ and even אֱ had come into use, and in Rabbinic authors the full form אֲשֶׁר very seldom occurs; the יִי of the Biblical Chaldee at a later period became יִ; in modern Arabic we have *hallaq* (now) from *hālūqat, lēsh* (why?) from *li-ayyi-she'in*, and many more. This view derives confirmation from the analogy of the western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition*; as *מִדָּע* *wherefore?* for *מִדָּע יָדָע* *what taught?* i. e., *quaratione ductus?* comp. *τί μαθώ;* *בְּלִצְרִי* *besides*, from *בַּל* and *צִרִי*; *מִלְמַעְלָה* *from above*, from *מִן*, *לְ*, *מַעְלָה*.

More frequent is the combination of two words without contraction; as *בִּי עַל בֶּן*, *אִם בִּי*, *אִם בִּי*, *אִם בִּי*.

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\* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*. In the Chinese, most of the particles are verbs or nouns; e. g. *יֵן*, *to give*, employed as a sign of the dative; *לְ*, *to make use of*, hence *for*; *נֵי*, *the interior*, hence *in*.

SECT. 98.

ADVERBS.

1. *Primitive* adverbs are those of negation, לֹא *not* = οὐ, οὐκ, אֵל = μή, אֵין *there* [is] *not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least for grammatical purposes be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are:

a) Substantives with prepositions; e. g. בְּמַאֲד (with might), *very greatly*; לְבַד (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); בְּתוֹכָהּ *within*; כְּאַחַד (as one), *together*.

b) Substances in the accusative (the *casus adverbialis* of the Shemites, § 116), comp. τὴν ἀρχήν, as מְאֹד (might), *very greatly*; מְנוּחָה (cessation), *no more*; הַיּוֹם (this day), *to-day*; יְחֻד (union), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סְבִיב (circuit), *around*; others have wholly lost it, as כְּבֶר (length), *long ago*; עוֹד (repetition), *again, farther, longer*.

c) Adjectives, especially in the feminine (which answers to the *neuter*), as כֶּן *recte, ita* (prop. *rectum*), רִאשׁוֹנָה (primum) *at first, formerly*, רַבָּה and רַבָּה *much, enough*, נִפְלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִיית *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 128, 2); e. g. הוֹרֵבָה (prop. *doing much*), *much*.

e) Pronouns, as הֵן (prop. *this = at this place*), *here*.

See a list of the adverbs most in use, with their meanings, in § 147.

3. Other adverbs have been formed by the addition of the formative syllable ׀ (more seldom ׀-) to substantives, as אֱמֻנָה and אֱמֻנָה *truly*, from אֱמֻנָה *truth*; הֵנָּה (for thanks), *gratis, in vain*; יוֹמָם *by day*, from יוֹם; פִּתְאֹם for פִּתְאֹם *in a twinkling*, from פִּתְאֹם *twinkling*.

The termination ׀-, ׀-, occurs also in the formation of substantives, like הֵן, הֵן (§ 83, No. 15); e. g. שְׁדִּיּוֹת and שְׁדִּיּוֹת *ransom*, λύτρον, שְׁדִּיּוֹת

*ladder* (from לָדָל). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אַךְ *only* (prop. an affirmative particle, *certainly*, from אַכֵּן, Chald. הֲכִי, הֲכִי), and especially the interrogative הֲ, e. g. הֲלֹא *nonne*? הֲגַם *num etiam*? which originated in the more full form הִל Deut. xxxii. 6.

This ה is pointed 1) generally with *Chateph-Pattach*, as הֲשִׁיבָה *hast thou set?* (see the examples in § 150, 2); 2) usually with *Pattach* and *Daghesch forte* (like the article) before a letter that has *Sh'va*, as הֲלֹכֶן Gen. xvii. 17; xviii. 21; xxxvii. 32, once without this condition, viz. הֲיִיטֵב in Lev. x. 19; 3) with *Pattach* (and *Daghesch f. implicitum*) before gutturals, as הֲאֵלֶיךָ *shall I go?* 4) with *Seghol* before gutturals that have *Qamets*, as הֲאֵנֹכִי *num ego?* This interrogative particle always has its place at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pro-nominal suffixes*, which are here used generally in the same form as with verbs, namely with *Nun epenthetic* (§ 57, 4). E. g. הֲיֵשֶׁנּוּ *he (is) present*; אֵינִי *I (am) not*, אֵינֶנּוּ *he (is) not*; עֹדֶנּוּ *he (is) still*; אֵיךְ *where (is) he?* The same applies to הִן and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הִנֵּנִי, in *pause* הִנֵּנִי and הִנֵּנִי *behold me*; הִנֵּנִי; הִנֵּנִי, in *pause* הִנֵּנִי and הִנֵּנִי; הִנֵּנִי.

## SECT. 99.

### PREPOSITIONS.

1. Most of the words which by usage serve as prepositions, were originally,

- a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as genitive, which is actually indicated in Arabic by the genitive ending: compare in German *statt dessen*, in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parenthesis, and marked with an asterisk if it is still in use. Exs. אַחֲרֵי (*hinder part\**), *behind, after*; אֵצֶל (*side\**), *close by*; בֵּין (*intermediate space, midst\**), *between*; בֵּינָם, בֵּינָם (*interval of space, distantia*),

*behind, about* ; זָרְחָה (*remoteness, absence*), *besides* ; יָעַן (*purpose*), *on account of* ; מִדֵּל *before, over against* ; מִן (*part*), *from, out of* ; לְפָנֶיךָ (*that which is before*), *before, over against* ; עַד (*progress, duration\**), *during, until* ; עַל (*upper part*), *upon, over* ; עִם (*connexion, also עֲצֻמָּה, לְעֲצֻמָּה*), *with* ; תַּחְתָּה (*under part\**), *under, in place of*.

- b) Substantives in the *construct state with prefixes* ; as לְפָנֶיךָ (*in face of*), *before* ; לְפִי, כְּפִי (*in accordance with the mouth, i. e. the command\**), *according to* ; בְּגִלְלִי (*in consideration*), *on account of*, לְמַעַן (*for the purpose*), *on account of*.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions. E. g. בְּבִלִּי, בְּאֵזֶר, בְּאֵסֶס (*in the want of*), *without* ; בְּעוֹרֵךְ (*in the continuing of*), *during* ; בְּדִי, בְּדִי (*for enough*), *for, according to*.

## SECT. 100.

### PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מִן is frequently written as a *prefix*, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as מִיַּעַר *from a forest*.

On the ways of using מִן the following particulars should be noticed. Generally it stands entire and apart only before the article, as מִן הָאֲרָץ, also in particular before feeble letters, as מִן־יָדָיו Jer. xlv. 18, מִן־בְּנֵי 1 Chron. v. 18, and elsewhere in the later books (like the usage of the Syriac): there is besides a poetical form מִנִּי (especially in Job). Most generally it is *prefixed* (as in מִנְּךָ) by means of *Daghesh forte*, which can be omitted only in letters that have *Sh<sup>va</sup>* (according to § 20, 3, b); before gutturals it becomes מִ (according to § 22, 1), e. g. מִנְּאֵם, מִנְּעָם ; before ח also מ, as מִחֻיָּךְ, מִחֻיָּךְ Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2) to a single prefix consonant with the slightest vowel (*Sh<sup>va</sup>*); namely,

- בּ *in, at, on, with* (from בִּירָה, בִּי),  
 לָ *towards, to* (from לָאֵל),  
 כִּי *like, as, according to* (from כִּיָּן).\*

On the pointing of these prefixes we observe :

\* Of the derivation of לָ from לָאֵל, there is no doubt ; and לָאֵל itself may be derived from a root meaning to *approach* (Heb. and Aram. לָוָה, לָוָה *adhaesit*, Arab.

a) They have strictly Sh<sup>va</sup>, which is, however, changed according to the remarks in § 28, 1, 2, thus לְפֵרִי *to fruit*, מִצֵּי אֶרֶץ *as a lion*; and before feeble letters it follows the rules in § 23, 2 and § 24, 1, a, e. g. לְאַמֵּר *for לֵאמֹר*, לִיחַדֵּחַד.

b) Before the article they usually displace the ׀ and take its pointing, as בְּגֶן for בִּרְמֶן *in the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they have also *Qamets* (§ 26, 3), yet not always, but only in the following cases, α) before the Infinitives which have the fore-mentioned form, as לָתֶּת *for to give*, לִדְרֹךְ *for to judge*, לִלְבֹּד *for to bear*, except before the genitive, בְּלִפְנֵי Num. viii. 19, בְּשִׁבְתָּ Judges xi. 26; β) before many pronominal forms מִיָּדָה, מִיָּדָה, מִיָּדָה, מִיָּדָה *like these*; particularly מִיָּדָה, מִיָּדָה, מִיָּדָה; and מִיָּדָה, מִיָּדָה, מִיָּדָה (see § 101, 2); γ) when the word is closely connected with the foregoing and not the following, e. g. מִיָּדָה מִיָּדָה *mouth to mouth* 2 Kings x. 21, מִיָּדָה מִיָּדָה *between water and water* Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xvii. 8, likewise לְעֶלְמָה *to eternity*, but מִיָּדָה *to all eternity*, Is. xxxiv. 10.

d) With the interrogative ׀ they are quite closely joined by means of *Patach* and *Daghesh forte*, as בְּמַה *by what?* מַה בְּמַה *how much?* לְמַה *(Milel) for what? why?* Comp. the *Vav conversive* of the future (§ 48 b, 2). Before gutturals לְמַה is used instead of מִיָּדָה.

Rem. The word מִיָּדָה, which has not its proper original vowels (probably מִיָּדָה) but those of מִיָּדָה (see the Lexicon under the word), takes the *prefixes* also after the manner of מִיָּדָה, as מִיָּדָה, מִיָּדָה, מִיָּדָה (because one was expected to read מִיָּדָה, מִיָּדָה, מִיָּדָה).

## SECT. 101.

### PREPOSITIONS WITH SUFFIXES AND WITH THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 99), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 89, 1, 2), as אֶצְלִי (prop. my side) *by me*, אֶתִּי (my vicinity) *with me*, מִמְּנִי (my place) *instead of me*, like *mea causa, on my account*.

Rem. 1. The preposition אֶצְלִי *near, with* (from אֶצְלִי), is distinguished from אֶצְלִי, the sign of the definite accusative (§ 115, 2), when suffixes are added, by the difference of pointing, the former making אֶצְלִי, אֶצְלִי, אֶצְלִי, while the latter retains its original *o* before most of the pronouns, as אֶצְלִי *me*, אֶצְלִי *thee*, אֶצְלִי *him*, אֶצְלִי *her*; אֶצְלִי *us*, אֶצְלִי *you*,

אֶצְלִי *accessit*). On the derivation of אֶצְלִי from אֶצְלִי, Aram. also אֶצְלִי, prop. *in the house*, hence *in* (not from אֶצְלִי *between*), see Gesenius's Heb. Lexicon; אֶצְלִי (from אֶצְלִי) signifies prop. *so*, doubled אֶצְלִי—אֶצְלִי *as—so*.

אֹתָם and אֲתָנָם *them*. Only in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, *with* is incorrectly inflected אֲתָי, אֲתָם.

2. The preposition עִם *with* takes *Qamets* before כִּם and חִם, in order that the doubling of the *Mem* may be distinctly heard, as עִמָּכֶם, עִמָּחֶם. In the first person besides עִמִּי we find עִמִּי.

3. It is but seldom that prepositions take the verbal suffixes, as הִתְחַנֵּי 2 Sam. xxii. 37, 40, 48 (for which we find הִתְחַנֵּי in Ps. xviii. 37, 40, 48), הִתְחַנֵּה Gen. ii. 21, and הִתְחַנֵּי Ps. cxxxix. 11 (here for the sake of rhyming with רִשְׁתִּינִי). But in these cases the form of the suffix may be certainly accounted for by the fact, that a tendency *whither* is thought of, so הִתְחַנֵּי *under-me-ward* 2 Sam. (as above), which is somewhat different from הִתְחַנֵּי *under me*, הִתְחַנֵּה *in its place* ("he put flesh in-to its place"), הִתְחַנֵּי *around me hither*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 100) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to אֶ is appended the syllable מִי, and מִן is lengthened into מִמֶּן (prop. *a parte*, from the side of —), and for אֶ and אֵ we have at least אֶ and אֵ with full vowel.

a) אֶ with suffixes :

|    | <i>Sing.</i>                                                            |                                            | <i>Plur.</i>        |
|----|-------------------------------------------------------------------------|--------------------------------------------|---------------------|
| 1. | אֶלִּי <i>to me.</i>                                                    | אֵלֵינוּ <i>to us.</i>                     |                     |
| 2. | { <i>m.</i> אֶלְךָ, לְךָ, in pause }<br>{ <i>f.</i> אֶלְךָ }            | { לָכֶם, לָכֶנָּה }<br>{ לָכֶן, לָכֶנָּה } | { } <i>to you.</i>  |
| 3. | { <i>m.</i> אֵלָיו <i>to him.</i><br>{ <i>f.</i> אֵלֶיהָ <i>to her.</i> | { לָהֶם, לָהֶפָּה, poet. }<br>{ לָהֶן }    | { } <i>to them.</i> |

\* It has frequently been maintained, that the form אֵלָם stands also for the *sing.* אֵלִי, for which various explanations have been given. An analogy might certainly be found in the תִּקְטְלֶנָּה used for תִּקְטְלֶנָּה (§ 47, Rem. 3). But it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to תִּקְטְלֶנָּה, אֵל, which the LXX have rendered *θεοι*), liii. 8 (in reference to the foregoing דֹּרֹת *his generation*, i. e. He and his like).

The same is true of אֵלֵינוּ for אֵלֵינוּ; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5–20, is a collective,—nay, it begins v. 5 with the plural אֲנִי) and xxvii. 23 (comp. at the beginning of the representation, v. 13, אֲנִי). More strange is אֵלֵינוּ Job xxii. 2 in reference to אֲדָמָה *man* (human being). Yet this too is doubtless collective.

[It is proper to remark, that the use of אֵלָם is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Hebr. Sprache*, 5te. Ausgabe, 1844. The same is maintained by other eminent scholars.—Ta.]

† Not אֵלָם, which signifies *therefore*.

א takes suffixes in the same manner, except that for the 3 pers. plur. we have also אֲנֵם, fem. אֲנֵנָּה, but not אֲנֵנוּ.

b) א with suffixes :

|    | Sing.                                       | Plur.                                            |
|----|---------------------------------------------|--------------------------------------------------|
| 1. | אֲנִי as I.                                 | אֲנֵנוּ as we.                                   |
| 2. | { m. אַתָּה } as thou.<br>{ f. — } as thou. | אֲנֵכֶם, seldom אֲנֵכֶם } as ye.<br>— — — — — }  |
| 3. | { m. הוּא } as he.<br>{ f. הִיא } as she.   | הֵמָּן, הֵמָּן, הֵמָּן } as they.<br>— — — — — } |

c) מִן with suffixes :

|    | Sing.                                                                                | Plur.                                          |
|----|--------------------------------------------------------------------------------------|------------------------------------------------|
| 1. | מִמֶּנִּי, poet. מִמֶּנִּי from me.                                                  | מִמֵּנֵנוּ from us.                            |
| 2. | { m. מִיָּדְךָ, in pause מִיָּדְךָ } from<br>{ f. מִיָּדְךָ } thee.                  | מִמֶּנֶּם } from you.<br>מִמֵּנֶם }            |
| 3. | { m. מִמֵּנֵהוּ, poet. מִמֵּנֵהוּ } from<br>{ f. מִמֵּנֶהָ } [him. מִמֵּנֶהָ ] them. | מִמֵּהֶם, poet. מִמֵּהֶם } from<br>— — — — — } |

The syllable מִן in אֲנִי (in Arabic مَا = *what*, prop. *according to what I*, for *as I*) is in poetry appended to the pure prefixes א, א, א, even without suffixes, so that אֲנִי, אֲנִי, אֲנִי appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

The preposition מִן with *suff.* makes מִמֵּנֵהוּ from him, which comes from מִמֵּנֵהוּ (according to § 19, 2, Rem.), and is identical in form with מִמֵּנֵנוּ from us, which comes from מִמֵּנֵנוּ. The Palestinian grammarians wanted to distinguish the last by writing it מִמֵּנֵנִי, but Aben Esra with justice objected. The form מִמֵּנֵהוּ always stands without *Mappiq*, and comes from מִמֵּנֵהוּ or מִמֵּנֵהוּ.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 106, 2, a).† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 89, 2). These are :

\* The use of מִן for מִן here is simply for the sake of euphony.

† Some of these words, which come from stems לָזָה, namely אֲלֵי, אֲלֵי, אֲלֵי, may certainly be traced back to singular forms like אֲלֵי, אֲלֵי, אֲלֵי; but the analogy of the others makes it more probable that these too should be regarded as plurals. Comp. the plural forms מִמֵּנֵהוּ from מִן; רֵעִי, רֵעִי, &c. from רֵעִי.



אַחֲרֵי, more frequently אַחֲרֵי (prop. *hinder parts*), *behind*, with suff. always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, אַחֲרֵיהֶם; &c.

אֶל, poet. also אֵלַי (*regions; directions*), *towards, to*, with suff. always אֵלַי *to me*, אֵלֶיךָ, אֵלֵיהֶם.

בֵּין (*interval of space*), *between*, with suff. בֵּינִי, בֵּינֶיךָ, but also בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם (from בֵּינָם, *intervals*).

מִן *from, out of*, seldom מִנֵּי (*plur. constr. st.*), Is. xxx. 11.

עַד (*progress, duration, from עַדָּה as far as, unto, plur.* עַדִּי (only poet.), with suff. עַדִּי, עַדֶּיךָ, עַדָּיו, עַדֵּיהֶם (even the last with Qamets).

עַל *upon, over, constr. st. of עַל that which is above* (from עָלָה *to go up*), *plur.* עָלַי (only poet.), with suff. עָלַי, עָלֶיךָ, עָלֵיהֶם, for which עָלֵינוּ is also used in poetry.

תַּחַת *under* (prop. *that which is beneath*), with suff. in plural תַּחְתָּי, תַּחְתֶּיךָ, but also in the singular תַּחְתָּם.

## SECT. 102.

### CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).

b) Adverbs, as אֵל and בֹּל (*not*), *that not*, אִם (*num?*), *if*, אָדָּה, רַק (*only*), *but yet*. Also adverbs with prepositions; e. g. בְּטָרִם (*in the not yet*), *before that*; or with a conjunction added, as כִּי אִם *there is added that = much more or much less*.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connexion between propositions; e. g. כִּי אֲשֶׁר *because* (from כִּי *on account of*), prop. *on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עַל כֵּן *in consequence that*, *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר) *because*, עַל כֵּן (for עַל כֵּן) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 130, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have been originally other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as **או** (prop. *desire, choice*, from **אָדָה** *to desire*, comp. Prov. xxxi. 4) *or*, like *vel, ve*, kindred with *velle*; **פָּן** (*a turning away*) *that not*. Even the only prefix conjunction **ו** *and* must perhaps acknowledge relationship with **וָ** *a fastening, a nail*.

The pointing of the conjunction **ו** is in many respects analogous to that of the *prefixes* **ב**, **כ**, **ל** (§ 100, 2), but as a feeble letter it has some peculiarities.

- a) Usually it has simple *Sh<sup>a</sup>va* (**ו**).
- b) Before words whose first consonant has simple *Sh<sup>a</sup>va*, the *Vav* takes the vowel-sound **ו**, as **וּלְכַל** (see § 26, 1, Rem.). It is also sounded thus (yet with the exception of the case under d) before its cognate letters, the labials **ב**, **מ**, **פ**; as **וּבְמִלָּה** and even before a *Chatuph* (under letters not guttural), as **וַיִּחַב** Gen. ii. 12.
- c) Before **ו** the *Vav* takes *Chireq*, as in **וַיְהִי** (for **וַיְהִי**, comp. § 28, 1, and § 24, 1, a); and before **ח** and **ה** it is sometimes pointed with *Chireq* or *Seghol*, as **וַחֲרִיָּהֶם** Jos. viii. 4, and **וַחֲרִיה** Gen. xx. 7 (comp. § 62, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qamets*, like **וָב**, **וָק**, **וָל**, and with the same limitation (§ 100, 2, c), especially when words are connected in pairs, as **וְהָיוּ וְבָרָא** Gen. i. 2, **וְיָלַד וְיָלַד** viii. 22, yet chiefly only at the end of a small clause, hence **וְשָׁם וְהָיוּ וְיָלַד** Gen. vii. 13, **וְיָלַד וְיָלַד** 1 Kings xxi. 10.

## SECT. 103.

### INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as **אָהָה**, **אָחָה** *ah!* **הוּי**, **הוּי** *wo!* **הוּי** *ho!* *aha!*

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as **הִנֵּן** or **הִנֵּה** *behold!* (prop. *here*); **הִנֵּה**, plur. **הִנֵּה** (prop. *give*, Imp. from **יָתַב**) for *age, agite*; **לָךְ**, **לָךְ** (prop. *go*), the same; \* **הִנֵּה** *far be it!* prop. *ad profana!* **בִּי** (perhaps for **בְּעִי** *entreaty*), *I beseech, hear me*; **אָ**

\* **הִנֵּה** and **לָךְ** stand also in this form in connexion with the feminine and with the plural, as a proof that they have fully assumed the nature of interjections.

*now, I pray* (in Æthiop. an Imp. *well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).\*

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\* The particle  $\aleph$  serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice.  $\aleph$  stands *a*) after the *Imp.* in commanding as well as in entreating (§ 127, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 125, 3, *b* and § 1:6, 1); *c*) once after the *Pret.* (§ 124, 4, in Note); *d*) after various particles, as  $\aleph$   $\aleph$   $\aleph$  *behold now*, particularly with conjunctions,  $\aleph$   $\aleph$  *ne* (*quæso*) and  $\aleph$   $\aleph$  *if now*,  $\aleph$   $\aleph$  *if* with a courteous or modest restriction. In courteous discourse these particles are very frequently employed Gen. xviii. 3; xix. 7, 8, 19; 1. 17.

## PART THIRD.

### SYNTAX.

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#### CHAPTER I.

#### SYNTAX OF THE NOUN.

##### SECT. 104.

#### RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,— OF THE ABSTRACT TO THE CONCRETE.

In the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.\* This deficiency is supplied by substantives, and especially in the following ways:

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material, e. g. כֶּסֶף קְלִי *vessels of silver*—*silver vessels*; עֲצִים תִּבְרַת עֲצִים *ark of wood*—*wooden ark*, like *des vases d'or*; in like manner עוֹלָם אֶחָדָה *an eternal possession*, Gen. xvii. 8, אֲבָנִי יָקָר *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e. g. בְּגָדֵי קֹדֶשׁ *the holy garments*. Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as בְּחֵירַת אֶפְסָרָה *the choice of thy valleys*, i. e. *thy choice valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive לֵּל *totality*, for *all*, this is the usual construction (see § 109, 1, Rem.).

2. Where the adjective would stand *alone* as predicate, the substantive sometimes takes its place; e. g. Gen. i. 2, *the earth was desolation and emptiness*; Job iii. 4, *let this day be darkness*, Ps. xxxv. 6, lxxxviii. 19, cx. 3;

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\* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִיז *of cedar*, נְחוּשׁ *of brass*, comp. *cuneatus* (wedge-like).

Is. v. 12; Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּכֹחַ with power, for powerful.*

2. In Hebrew many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.

a) by אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ חָכָם *a wise man*, Prov. xxiv. 5. b) by בָּעַל *master*, e. g. בָּעַל שָׁעַר *hairy*, 2 Kings i. 8; בָּעַל דְּחִלּוּת *the dreamer*, Gen. xxxvii. 19. c) by בֶּן *son* and בַּת *daughter*, e. g. בֶּן-חַיִל *a valiant man*, 1 Kings i. 52; בֶּן-קָרָם *an oriental*, Gen. xxix. 1; בֶּן-שָׁנָה *one year old*, Ex. xii. 5; בֶּן-מָוֶת *doomed to death*, 1 Sam. xx. 31; אִשָּׁה בְלִיַּעַל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיַּעַל *worthlessness*, for *worthless*, like *scelus* for *scelestissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17, קְצִיר *harvest* for *harvesters*, xvii. 5. So far as this is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 83; comp. § 105, 3, b.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אַבִּיר *the Strong*, i. e. *God*; אַבִּיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רֵץ *the majestic, august*, for *the prince*; לָבָן *the pale* i. e. *the moon*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, ὠκεῖν i. e. *the sea* Odys. 1, 97.

## SECT. 105.

### USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 79, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 86, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz. a) when the female is indicated by an entirely different word, which, of

course, requires no feminine ending, as *father*, *mother*, in Heb. אב, אם; אֵיל *ram*, רֵחַל *ewe*; δ) when the female is indicated by the addition of the feminine ending, as אח brother, אחות *sister*; צעלם *young man*, צעלמה *young woman*; פר *juvencus*, פרה *juvenca*; עגל *vitulus*, עגלה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), like ó, ἡ βοῦς; ó, ἡ παῖς, as צמל *camel masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בקר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both, as in ó λύκος, ἡ λελιδων (*epicæna*) e. g. דב שפיל *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24); אלה *masc. ox*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of forms in the language whose gender is indicated according to a, b, c, and use less distinct terms, e. g. חסיד and אֵיל as *fem.* for אֶחָיו and אֶלֶּה, 2 Sam. xix. 27, and Pa. xlii. 2; also נער *a youth*, for נערה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the more elegant written language avoids the feminine forms (e. g. בעלה *mistress*, צרופה *bride*), which are common in later usage.

That the designations of sex were used sparingly, appears also in other examples; viz. אבן *masc. architect*, Prov. viii. 30, where *wisdom (fem.)* is meant (comp. *artifex omnium natura*, Plin. 2, 1); מת *a dead body (masc.)*, spoken of the corpse of a woman, Gen. xxiii. 4, 6; אלהים *for a goddess*, 1 Kings xi. 5, like Eng. *friend, teacher*, and Lat. *auctor, martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* קלב *dog*, אב *wolf*; *fem.* יונה *dove*, חסידה *stork*, צהר *ostrich*, ארנבה *hare*.

2. The most constant use of the feminine ending for denoting the feminine gender, is found in the adjectives and participles.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred,\* viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as צד *side* (of the human body), thigh, צד *side* (of a country), *region*; מצח *brow*, מצח *greave* (from the resemblance).

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\* On the subject of Nos. 3 and 4, see the excellent remarks of Harris (Hermes, I. p. 37).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָמָה, נִקְמָה *vengeance*, עֲזָרָה, עֲזָרָה *help* (§ 83, 11, 12). Adjectives when used abstractly or in a neuter sense (like τὸ καλόν), commonly take the fem. form, as נְבוֹנִים *the right*, Ps. v. 10; so also in the plur. גְּדִלוֹת *great things*, Ps. xii. 4.

c) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as מְרָעוֹת *princes* (like *highnesses*), קִנְיָה *concinator*, comp. סַפְרָה as a man's name in Neh. vii. 57; Ezra ii. 55. Even the feminine plural אֲבוֹת *fathers* appears to have some reference to *dignity*. These words are, however, agreeably to their signification, construed with the *masc.* This use of words prevails more extensively in Arabic, Ethiopic and Aramaean, e. g. in *Caliph* חַלִּיפָה. A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft*, [= Eng. *lordship*] for *Herr* [= Eng. *lord*], *Obrigkeith* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרָיָה *wanderer, traveller*, אֲרָיָה *caravan*, prop. *that which wandereth for the wanderers*; גִּילָה (from masc. גִּילָה) *a company of exiles*; יוֹשְׁבָה Mic. i. 11, 12, prop. *that which inhabiteth for the inhabitants*; אֲרֵבָה, Mic. vii. 8, 10, *for the enemies*. So in Arabic often. Comp. the poetic בֵּית צֶרֶם for בְּנֵי צֶרֶם *sons = inhabitants of Tyre*, Ps. xlv. 13, בֵּית עַמִּי = עַמִּי *my countrymen*. Examples of its application to things without life, עֵצָה *timber*, עֲנָנִים *clouds*, אֲרָזָה *cedar wainscot*. Comp. τὸ πικαιόν and ἡ ἵππος *for the cavalry*, ἡ ἀμάχλος (Herodotus I., 80).

e) But on the contrary the feminine appears, as in Arabic, now and then to denote an *individual of a class*, when the masculine is used of the whole class, e. g. אֲנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֲנִיָּה *a single ship*; שֵׁנִי *hair* (collectively), שֵׁנִיָּה *a single hair* (see Judges xx. 16); so also תְּאֵנָה *a fig*, נֶחֱמָה *a blossom* (beside the collective נֶחֱמִי Gen. xl. 10) and other instances. But the difference is mostly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries* and *towns*, contemplated as mothers,\* or nurses, of the inhabitants, e. g. אֲשִׁירָה *fem. Assyria*, אֲדָמָה *fem. Idumea*, צֵיר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, עִיר *town*, תִּבְלָה *the world*, דֶּרֶךְ *way*, אֲרָץ *court*, מַחֲנֶה *camp*, שְׂאֵל *under-world*, גֶּרֶן *threshing floor*, בְּאֵר *well*, &c., at times even מְקוֹם *place*.†

\* Thus אִמָּה, 2 Sam. xx. 19 and on Phœnician coins (comp. אֲמָה, 2 Sam. viii. 1), stands for *mother-city*, μητρόπολις (comp. μητήρ, *mater*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xxiii. 15 (comp. son of the house, son of the womb).

† As this word מְקוֹם is usually *masc.*, we find also in the others more or less fluctuation in the gender.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יְהוּדִים *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֲדָמִים *masc. Idumæans*, Numb. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But the names of people are also construed as *fem.* from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.\*

b) *Members and parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עֵין *eye*, אוֹן *ear*, זְרוֹעַ *arm*, לְשׁוֹן *tongue*, כַּנָּף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, זָקֵן *beard*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments,† and hence also words for *inanimate instruments* and *utensils*, as חֶרֶב *sword*, יָתֵד *peg*, מַטֵּה and שֵׁבַט *staff*, אָרוֹן *chest*, פַּיִל *pail*, עֶרֶשׂ *bed*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, רֵיחַ *wind*, also *spirit*, נְפֹשׁ *breath*, *soul*; אֵשׁ *fire* (*Æth. êsat*), אֵוֶר (Job xxxvi. 32), and so אֹחַ and כּוֹנֵן *oven*, נֹגַהּ *brightness*, צִוּיָּה *window*, Gen. vi. 16, &c.‡

## SECT. 106.

### OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz.

a) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׁוֹר *an ox* (*an individual of the ox kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*, viz. *sheep or goats*, שֶׁה *an individual of the same*, *a sheep or a goat* (comp. in Eng. *twenty people*); b) the feminine ending (§ 105, 3, d): c) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אָדָם *man*, the *human race* Gen. i. 26, אִישׁ *collect. for men*, דְּבָר *words*,

\* Here belongs the poetical personification of a people as a female, Is. xlvii.; l. 1; liv. 1 seq.; Ez. xvi.; Lam. i.

† Of the *masc.* gender in these nouns the few examples are יְרוּשָׁה Is. xvii. 5, שִׁקָּה Ex. xxix. 27, צִיִּין Zech. iv. 10, לְשׁוֹן Ps. xxii. 16.

‡ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine ending, as חֲזֶזֶת *brass*, קֶשֶׁת *bow* (from the stem-word קָשַׁת), עֵר *time* (for עֶרָה). These are only now and then construed as masculine, from a misapprehension of their origin.



**אֹיֵב** *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 107, 1).

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

a) *Extension\* of space and time*: hence the frequent use of it to express *portions of space, regions or places*, as שָׁמַיִם *heaven* (§ 86 b, Rem. 2), מְרוֹמַיִם *height* Job xvi. 19, מְרִגְלוֹת *the place at the feet*, מְרִגְלֵאשׁוֹת *the place at the head*; *certain portions of the body*, which are parts of its extension,† as פְּנֵיָם *face*, צַוְעָאָרִים *neck*; *spaces of time*, as חַיִּים *life*, נְעוּרִים *youth*, זְקֵנִים *old age*; and finally *states, qualities*, which are *permanent or of long continuance*, as עֲוֹנִים *perverseness*, רַחֲמִים *compassion*, טַעֲמִלִּים *childlessness*.

b) *Might and power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find אֱלֹהִים *God* (whether the use of this word originated in a polytheistic view and then passed over to the "God of gods," or in a monotheistic view and as such was intended to denote God's might in its manifestations), then a few times קֹדֶשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19 and Chald. עֲלִיּוֹנִין *the Highest* Dan. vii. 18), and הִרְבִּים *penates* always in the plural, even when only one image is meant I Sam. xix. 13, 16. Farther אֲדֹנִים = אֲדֹן *lord*, e. g. אֲדֹנִים קָשִׁים *a hard lord* Is. xix. 4, אֲדֹנֵי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בָּעַל *master* with *suff.* often בָּעָלִי *his master*, בָּעָלֶיךָ *her master*.†

Rem. 1. The use of the plural, according to letter *b*, is very limited and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 110, 1, Rem. 3; with verbs in § 143, 2. On אֲדֹנֵי used of God, see § 119, Rem. 4.

2. The plurals under *a* are also limited [in common prose] to few words, but in poetry there is a more extensive use of them, e. g. חֹשֶׁכִּים *tenebræ* (of dark places), חֲסִידִים *deliciae*, אֱמֻנָה *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this

\* By transferring an expression for numerical quantity to geometrical (comp. No. 4, Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see רַב, עֲצוּם).

† Comp. the same use of the *plur.* in τὰ στήθη, τὰ νῶτα, *præcordia, cervicæ, fauces*.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. I Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26, xi. 7; Is. vi. 8). The Jewish grammarians call such a plural רִבּוּי הַלְכוֹת *pluralis virium or virtutum*; the moderns call it *pluralis excellentiæ* or *plur. majesticæ*. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

compound idea is to be expressed in the plural, it is done *a)* most naturally by the plural form in the *governing noun*, as *גִּבְרֵי חַיִל* *strong heroes*; so also in compounds, as *בְּנֵי־יְמִינִי Benjaminite, plur.* *בְּנֵי יְמִינִי* 1 Sam. xxii. 7; *b)* in *both*, as *גִּבְרֵי חַיִלִּים* 1 Chron. vii. 5, *בְּתֵי כְלָאִים prison houses*, Is. xlii. 22, and hence *אֱלִים*, Ps. xxix. 1, *sons of Gods* for *sons of God*; *c)* even only in the *noun governed*, as *בֵּית אָב family*, *בֵּית אֲבוֹת families* Num. i. 2 foll., *פְּרֵי מְנָדִים precious fruits* Cant. iv. 16, vii. 14. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated as a *nomen compositum*.\*

The connexion with *suffixes* is also effected according to letter *c*, as *פִּימֹו os eorum* for *ora eorum* Ps. xvii. 10, *יְמִינִם* Ps. cxliv. 8, where we also can say *their mouth, their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every*, as *יּוֹם יּוֹם day by day, every day*, *אִישׁ אִישׁ every man*, also *יְאִישׁ נְאִישׁ* Ps. lxxxvii. 5, *יּוֹם יּוֹם* Esth. iii. 4, *דּוֹר דּוֹר every generation* Deut. xxxii. 7; hence *distributively*, as *עֶדְרָ עֶדְרָ לְבִדּוֹ each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, *בְּאַרוֹת בְּאַרוֹת asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally *diversity, more than one kind*, as *כָּל* signifies *all and every kind*, e. g. *אֶבֶן הָאֶבֶן two kinds of weights* Deut. xxv. 13, *לֵב לֵב a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations. With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll.).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, &c.) very seldom occur except in the singular, as *זָהָב gold*, *כֶּסֶף silver*, *יַיִן wine* (yet *מַיִם water* is expressed by the *plural*, but in Arabic it is singular). But when the word is used to express *portions* of a substance, it may take the *plural* form, as *כֶּסֶף pieces of silver* Gen. xlii. 25; comp. Is. i. 25. So of grain, as *חִטָּה wheat (growing in the field)*, *חִטִּים wheat in the grain*.

\* All the three methods occur also in Syriac and Æthiopic. See Hoffmanns Gram. Syriaca, p. 254; Ludolfi Gram. Æthiopica, p. 139.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; יַמִּים *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

## SECT. 107.

## USE OF THE ARTICLE.

The article (הַ, הָ § 35) was originally a demonstrative pronoun (like *ὁ, ἡ τό* in Homer), yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night, to-night*; הַזֶּמֶן *this time*. As an indication of this demonstrative sense we may also consider 1) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצָא *that are found* 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xli. 27; Job ii. 11; so also הַעֲלִיָּה *same as* הַעֲלִיָּה *1 Sam. ix. 24*; 2) the case, where it serves mostly before a participle to point back to a subject noun, in order to give it more prominence, Ps. xix. 10, *the laws of Jehonah are truth* . . . . v. 11, הַחֲמִדִּים *they that are precious*: here the article has nearly the force of הַזֶּה *avtol*. So also in Ps. civ. 3 (three times הַמִּקְרֶה *he that lays beams*); Is. xl. 22, 23; xli. 6; Gen. xlix. 21; Job xli. 25; and still stronger in Ps. xviii. 33, הַאֵל *the God that girds me with strength*; v. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German [or English]; viz. only when *a definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse. E. g. Gen. i. 3, *God said, Let there be light* (אֹר), verse 4, *and God saw the light* (אֹרֹתָאֹר); 1 Kings iii. 24 *bring me a sword, and they brought the sword*; הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, הַשֶּׁשֶׁשׁ *the sun*, הָאָרֶץ *the earth*. See an instructive example in Eccles. ix. 15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אָרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are,

1. When the name of a class is used collectively to denote all the individuals under it, as *the righteous, the unrighteous*, Gen.

xviii. 25; *the woman for the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian, the Turk*.\*

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like ὁ ποιητής (Homer), as שָׁטָן *adversary*, הַשָּׂטָן *the adversary, Satan*; הוֹשֵׁל *lord*, הוֹשֵׁל הָאֵל (prop. name of the idol) *Baal*; הָאִשֶּׁר *the first man, Adam*; הָאֵל הָאֵלֹהִים, הָאֵל הַיָּחִיד, ὁ θεὸς, *the only, true God* = יְהוָה (yet this word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 108, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַבִּקְרָה *the region around*, viz. *that around the Jordan*.

3. Hence it is also used with actual proper names of *rivers, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre*), as הַנִּיל *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הָעִיר *the town Ai* (prop. *the stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where fancy paints the image of an object and causes a more distinct perception, e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8, 11. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. הַבָּנִים Is. x. 14, but הַבָּנִים הַשְּׂמֵלִים xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as הַבָּנוֹר Job xvi. 14.

b) *In the names of classes of objects which are universally known*, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

c) Often also *in the expression of abstract ideas* (like τὸ ἐνυσώφ, *la modestie*), hence of physical and moral evils, as *the falsehood* Is. xxix. 21, *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2.

On these principles, it is easy to explain the use of the article in special cases, as in 1-Sam. xvii. 34, הַלֵּוֹי *the lion*, as the well-known enemy of the

\* Exactly so among the Attics ὁ Ἀθηναῖος, ὁ Ευφρατικός.

flocks (comp. τὸν λόνον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression יְיָהּיּוֹם should not be translated *it happened on a day*, but *the day*, (*at*) *the time*, viz. as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, *O Joshua, high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

### SECT. 108.

The article is regularly omitted,\*

1. Before the *proper name* of a *person* or a *country* (הָרִיד, *מַצְרַיִם*), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, *אֲרָם*). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הָעִבְרִיִּים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 107, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. הָאֱלֹהִים הַזֶּה *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it. E. g.

a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (הַמִּכְנָזָה) with reference to ver. 11; Jos. viii. 33, הַחֲצִי *a half thereof*, in the next clause הַחֲצִי הַשֵּׁנִי *the (other) half thereof*.

b) When the genitive is a *pr. name* which does not admit the article (according to No. 1), as הַמִּזְבֵּחַ בֵּית־אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית־אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15 (comp. xlviii. 1).

c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הַמֶּלֶךְ הַזֶּה *the weight, the leaden one* Zech. iv. 10, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kings xvi. 14, נִשְׂאֵי הָאָרֶץ הַזֶּה *Jos. iii. 14; Ex. xxviii. 39*.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹד הַיּוֹם גָּדוֹל *yet is the day great, it is yet*

\* In these particulars (relating to the omission of the definite article, namely, before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek it is quite otherwise, the article being freely used in all these cases except the last.—Tz.

*high day*; xxxiii. 13; xl. 18; xli. 26; Is. v. 20, *וְקוֹלֵי רָעִים לֵאמֹר* *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 *וְהָיָה הַמַּיִם וְהָאֵשׁ* *it is the encompassing*, i. e. *that which encompasses*; xlv. 12, *וְהָיָה הַמַּיִם וְהָאֵשׁ* *that my mouth (is) the speaking*—*it is my mouth that speaketh*; Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 107, beginning.

### SECT. 109.

1. When a compound idea, expressed by one noun followed by another in the genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי הַמִּלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר הַנְּבִיא* *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive is definite, as *חֵלֶקֶת הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32; Gen. xxxiii. 19), *אִישׁ הָאֵשֶׁת* *a husbandman* Gen. ix. 20 (on the contrary *אִישׁ שָׂדֶה* Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 112.

N.B. This explains the use of the article after *כָּל* prop. *totality, the whole*. The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*, or distributively for *every* (*tout homme, à tout prix*);\* e. g. *כָּל־הָאָדָם* *all men*, *כָּל־הָאָרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל־אֲבָנִים* *stones of all kinds*, 1 Chron. xxix. 2, *כָּל־דָּבָר* *any thing* Judg. xix. 19, *כָּל־יְמֵי* *every day* Ps. vii. 12. Yet also *כָּל־חַי* *every living thing* = *all living*.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. *בְּנֵי־מִנִּי* *Benjaminite* (§ 85, 5), *בְּנֵי־חֶבְלֵי* Judges iii. 15, *בְּנֵי־חֶבְלֵי* *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 108, 2, b. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun *זֶה*, *הַזֶּה*, belonging to the substantive, takes also the article. Gen. x. 12, *הָעִיר הַזֹּאת* *the*

\* What is here said of *כָּל* applies also to its Greek equivalent, *πᾶς*: e. g. *πᾶσα ἡ πόλις* *the whole city* (Matt. viii. 34), but *πᾶσα πόλις* *every city* (Matt. xii. 25).—Ta.

*great city*; xxviii. 19, הַמָּקוֹם הַהוּא *that place*; Deut. iii. 24, יָדָהּ הַחֹזֶקת *thy strong hand*; מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

Not very unfrequent is the use of the article

a) With the adjective alone, which then serves to make definite the noun, e. g. יוֹם הַשִּׁשִּׁי, Gen. i. 31, *day the sixth = the sixth day* (on the contrary יוֹם שֵׁנִי *a second day*, i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxi. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also נֶשֶׁל יַחֲזִית Gen. i. 21; ix. 10. This is the usual construction when the adjective is properly a participle, as Jer. xli. 16 חֶרֶב חִיוֹנָה *the sword that doeth violence*.

b) It seldom stands only with the substantive, as in Ez. xxxix. 27; 2 Sam. vi. 3 (perhaps to be emended), yet rather frequently in connexion with the pronouns הוּא and זֶה, which are sufficiently definite of themselves, as בָּעֵלָיו הוּא Gen. xxxii. 23, הַדִּיר זֶה Ps. xii. 8; particularly when the noun is made definite only by a suffix, as עֲבָדֶיךָ אֵלֶּה 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Purposely indefinite is דִּבְרֵם רָעָה Gen. xxxvii. 2, *an evil report respecting them* (הַרְעָה דִּבְרֵם *would be the evil report*).

## SECT. 110.

### CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number*, as אִישׁ גָּדוֹל, אִשָּׁה יָפָה. On the position of the article, see § 109, 2.

Rem. 1. It is very seldom that the adjective stands *before* the substantive, only when some emphasis rests on it; Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression אֲמִיִּקֵּי מַגְנִיִּם, Job xli. 7, *the strong of shields* for *strong shields* (comp. v. 21; Is. xxxv. 9); or with a collective noun instead of the plural, אֲבִינֵי אָדָם *the poor of men = the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלֹאכָה נִמְכָּרָה וְנָסָה 1 Sam. xv. 9; רִיחַ גְּדִילָה וְחֶזֶק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 144, Rem. 1.

N. B. In regard to *number*, the nouns in the dual take adjectives in the plural, as עֵינַיִם רְמוֹת *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (§ 106, 2, b) on the contrary with the singular, as אֶלְיוֹתָם Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,\* as *יָפֵה צְדָקָה* *beautiful in form* Gen. xxxix. 6, *יָדָיו נְקִי כְפָרִים* *pure in hands* Ps. xxiv. 4, *אֲנָשׁ נָפֶשׁ* *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) But *verbal adjectives* govern also the cases of their verbs, as Deut. xxxiv. 9, *מְלֵא רִדְהוֹ* *full of the spirit of wisdom* (where *רִדְהוֹ* is accusative).

3. On the adjective as predicate of the sentence, see § 141 foll.

### SECT. 111.

#### OF APPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as *אִשָּׁה אַלְמָנָה* *a woman (who is) a widow* 1 Kings vii. 14; *נַעֲרָה בְּתוּלָה* *a damsel (who is) a virgin* Deut. xxii. 28; *אֲמָרִים אֱמֶת* *words (which are) truth*, Prov. xxii. 21.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as *בָּהָרֹחַ לְבָנוֹת* *pale white spots* Lev. xiii. 39; in verse 19, *בָּהָרֹחַ לְבָנָה אֲדַמְדָּמָה* *a white red (bright red) spot*.

### SECT. 112.

#### OF THE GENITIVE.

1. Apart from the obsolete ending of the genitive (explained in § 88), the Hebrew regularly expresses the genitive relation by the *construct state* (see § 87). When several successive genitives depend on each other, the repetition of the *constr. st.* is often avoided by adopting a periphrastic construction (see § 113); yet this is not always done, e. g. *יָמֵי שְׁנֵי חַיֵּי אֲבוֹתַי* *the days of the years of the life of my fathers* Gen. xlvii. 9; *שְׁאֵר מִסִּפְרֵקֶשֶׁת* *the residue of the number of the bows of the mighty ones of the children of Kedar* Is. xxi. 17.‡

\* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Ruhnken. ad Vell. Paterculum*, 2, 93.

† The first only in certain formulas, as *דָּוִד מֶלֶךְ הַיָּדִיד*, like our *the king David, the king Solomon*; where the arrangement *דָּוִד מֶלֶךְ הַיָּדִיד*, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

‡ The student should here notice (what no Heb. grammar has hitherto pointed out), that two or more nouns cannot be in the construct state before the



In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state*. Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus in Is. xxviii. 1, *וַיָּאֵל שְׁמֵנִים חִלּוּמֵי יַיִן* *the fat valley* (prop. *valley of fatness*) of *the smitten of wine*, 1 Chron. ix. 13: Ps. lxviii. 22.

Similar is the rare case, when a noun has first an adjective and then a genitive after it, as *אֲבָנֵי שְׁלֵמָה מִשְׁעָר* *unhewn stones of the quarry*, 1 Kings vi. 7. The usual construction is like *זָהָב גָּדֹלָה עֲטָרָה* *a large crown of gold*, Esther viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object. E. g. Ez. xii. 19, *חַמָּס הַיֹּשְׁבִים* *the wrong which the inhabitants did*, on the contrary Obad. vs. 10, *חַמָּס אָחִיךָ* *the wrong against thy brother*; Prov. xx. 2, *אֵימַת מֶלֶךְ* *the fear of a king*, \* *וַעֲקָת סֹדִם* *the cry concerning Sodom* Gen. xviii. 20. Other applications of the genitive are: *דֶּרֶךְ עֵץ* *way to the tree* Gen. iii. 24, *קִצְיָנִי סֹדִם* *judges like those in Sodom* Is. i. 10, *זִבְחֵי אֱלֹהִים* *sacrifices pleasing to God* Ps. li. 19.

3. Not unfrequently the genitive construction also stands in the place of apposition, as *נָהָר פָּרָת* *river of Euphrates*, *בְּרִיגְלָה* *Jer. xiv. 17*, Is. xxxvii. 22.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found in rare cases a word intervening, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (in all these passages the word intervenes after *בֵּל*, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for fuller specification; yet this is the case with geographical names, *אֲרָם בְּנֵי־חַיִּים* *Ur of the Chaldees* Gen. xi. 28, *אֲרָם בְּנֵי־חַיִּים* *Aram of the two rivers = Mesopotamia*; so also *יְהוָה אֱלֹהֵינוּ* *Jehovah of hosts* for *Jehovah the Lord of hosts*.

*same genitive.* Thus if the Hebrew wanted to express *Noah's sons and daughters*, he could not say *בְּנֵי וּבָנוֹת נֹחַ*, but either *בְּנֵי נֹחַ וּבָנוֹתָיו* (*the sons of Noah and his daughters*) like *רֶכֶב יִשְׂרָאֵל וַיָּרָשׁוּ* *the chariot of Israel and his horsemen* 2 Kings ii. 12, or perhaps *בְּנֵי וּבָנוֹת נֹחַ* (*the sons and the daughters* (belonging) *to Noah*) like *רֶעֱמָתַיִם לְשָׁאוּל* *Saul's watchmen* 1 Sam. xiv. 16. The Hellenistic Greek too appears, in some cases, to have followed the former of these Hebrew constructions. Thus in Matt. vi. 33 we have *τίη βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ* for the common construction *τὴν βασιλείαν καὶ τὴν δικαιοσύνην τοῦ Θεοῦ*.—Ta.

\* In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium*, *metus Pompeii*), *opes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare *πλοῖς τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

## SECT. 113.

## EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the relation of the genitive by the *construct state* (§ 87, and § 112), there are certain *periphrastic indications*, chiefly by means of the preposition ל, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly we find

1. ל (אֲשֶׁר), used principally for the genitive of possession, as רֹעֵה אֲשֶׁר לְאָבִיהָ Gen. xxix. 9; xlvii. 4, *the flock of her father* (prop. *the flock which to her father belonged*); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 112, 1), as אֲבִיר הָרֹעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, אֲשֶׁר לְשִׁלְמֹה שִׁיר הַשִּׁירִים *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive לָשׁ; in Syriac and Chaldee, the relative הַי, also הַ alone is the usual sign of the genitive).

2. ל (without אֲשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,\* as נֹצֵטִים לְשָׁאוּל *the watchmen of Saul* 1 Sam. xiv. 16. This is used particularly a) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֶּן לֵיֶשֶׁי a *son of Jesse* 1 Sam. xvi. 18 (whereas בֶּן-יִרְמְיָהוּ signifies as well *the son of Jesse*), כֹּהֵן לְאֵל עֶלְיוֹן a *priest of the most high God* Gen. xiv. 18, xli. 12, אֶחָב לְדָוִד a *friend of David* (was Hiram) 1 Kings v. 15, מְזֻמָּר לְדָוִד also מְזֻמָּר לְדָוִד a *psalm of David* (i. e. belonging to him as the author), and elliptically לְדָוִד of *David* Ps. xi. 1, xiv. 1; b) when several genitives depend on one substantive, e. g. חֶלֶקֶת הַשָּׂדֶה לְבִצּוֹ a *portion of the field of Boaz* Ruth ii. 3; 2 Kings v. 9, הַכְּרִים לְמַלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel* 1 Kings xv. 31, רִאשֵׁי הָאֲבוֹת לְמַעֲשֵׂה בְנֵי יִשְׂרָאֵל Josh. xix. 51, where the pairs of more closely connected nouns which form one conception are joined by means of the *constr. state*, while there is between them the ל indicating a looser connexion (yet comp. § 112, 1); c) when the governing noun has an adjective, as אָחִיז לְאַחֵימֶלֶךְ 1 Sam. xxii. 20 (yet here also the *constr. st.* is used, see § 112, 1); d) after specifications of number, e. g. שִׁבְעָה וְעֶשְׂרִים יוֹם on *the seven and twentieth day of the month* Gen. viii. 11.

\* Philologically considered, the Gascon says no less correctly *la fille à M. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz. one which has the force of ל, and one which has that of בֶּן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called *σχημα Κολοφωνιον*, e. g. ἡ κεφαλὴ τῆς ἀνθρώπου for τοῦ ἀνθρώπου (see *Bernhardy's Syntax*, p. 88).

SECT. 114.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is in the flow of speech used not only for the genitive relation, but also

1) Before prepositions, particularly in poetry and oftenest when the governing word is a participle, e. g. before *ב*, as *שִׂמְחָה בַּקָּצִיר* *the joy in the harvest* Is. ix. 2, v. 11; before *ל*, as *אֶרְבִּי לָנִים* Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before *מִן*, as *מִחֶלֶב מְדִלִי* *weaned from milk* Is. xxviii. 9; before *עַל* in Judges v. 10.

2) Before the relative pronoun, e. g. *מָקוֹם אֲשֶׁר* *the place where* —, Gen. xl. 3;

3) Before relative clauses without *אֲשֶׁר*, e. g. *קָרַח הָיָה דָּוִד* *the city where David dwelt* Is. xxix. 1, *לֹא יָדַע אֵל* *the place of him who knows not God* Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 121, 3, Rem. 1.

4) Rarely even before *Vav copulative*, as *וְהָכֵמָה נִדְעָה* Is. xxxiii. 6, xxxv. 2, li. 21;

5) Also in other cases where close connexion is to be expressed: thus at times we have *אֶחָד* *one* for *אֶחָד* 2 Sam. xvii. 22, Zech. xi. 7, and moreover Is. xxviii. 4, 16. Compare besides the *constr. st.* in numerals, as in *thirteen*, *fourteen* (§ 95, 2), and in the adverb (§ 98, 2, c).

Rem. While in the above cases the *absolute st.* could generally stand quite as well as the *construct*, yet there are also constructions where the *constr. st.* might be expected rather than the *absolute*. Thus for example

a) in geographical names like *אָבֶל בֵּית מַעֲכָה* *Abel Beth-Maachah\** (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary § 112, Rem. 2.

b) in some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition or the second noun as an adverbial accusative (§ 116). Here belongs Ez. xlvii. 4, *מִיָּם בְּרִיָּם* not *water of the knees* so much as *water up to the knees*; Is. xxx. 20, *מִיָּם לַחַץ* *water of affliction* or rather *water in affliction*;

\* So in English *York-street, Covent-garden*, for *near Covent-garden*. But in Latin the genitive is used in such cases (like the Hebrew construction mentioned in § 112, Rem. 2), as *Augusta Vindelicorum*.

c) in the expression אֱלֹהִים אֲנִי God *hosts* elliptical for אֱלֹהִים אֲנִי אֱלֹהִים God (the God) of hosts.

## SECT. 115.

## EXPRESSION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of *case-endings* (§ 88), we must consider what substitutes it adopted for expressing the different relations of case. The *nominative* is always to be known only from the syntactical construction. On the modes of expressing the *genitive*, see §§ 112–114. The *dative* and *ablative* are periphrastically expressed by means of prepositions, the former by ל, the latter by מן (from, out of) and ב (in, at); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. § 99, 1.

On the use of the dative particle ל, which in many cases serves to express also our genitive, see § 113, 1. 2.

2. The *accusative* frequently has still its ending ך, when *direction* or *motion* to a place is expressed (§ 88, 1). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding ׀ or ׀ (before suffixes also ׀), which, however, is not used before a noun, except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose; but not so much in poetry. E. g. Gen. i. 1, הָאֵרֶץ הַזֶּה הָיְתָה תִּבְלַת הָאֵרֶץ (on the contrary הָיְתָה תִּבְלַת הָאֵרֶץ Gen. ii. 4, vi. 10, Ex. i. 11).\*

\* ׀, which, in close connexion with a following word and without the tone, becomes ׀ and then again with the tone ׀, is properly a substantive derived from a pronominal stem. It signifies *essence, substance* (comp. ׀ a sign), but in construction with a following noun or suffix it stands for the pronoun *ipse, αὐτός* (comp. a similar usage in § 122, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipsi, ipsum*; Germ. *desselben, demselben, denselben*; and the Hebrew הָאֵרֶץ הַזֶּה prop. αὐτόν τὸν οὐρανόν (comp. αὐτῇ Χρυσοῖδα II. I. 144) *it, the heaven*, is not stronger than τὸν οὐρανόν.—That ׀ may denote also the nominative is not of itself inconceivable, but appears to be actually the case in some instances, like Hag. ii. 17, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also

The cases are rare in which **אֶת** stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 107), as Prov. xiii. 21, **אֶת-צְדִיקָיִם**. Is. l. 4; Job xiii. 25; Ez. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6; Ex. ii. 1 (where, however, the noun is made definite by the context).

## SECT. 116.

## USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs (§ 135); but also 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 135, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place* : a) in answer to the question *whither?* after verbs of motion, as **נֵצְאָה הַשָּׂדֶה** *let us go out into the field* 1 Sam. xx. 11, **לֵלְכָה תַּרְשִׁישׁ** *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2; b) in answer to the question *where?* after verbs of rest, as **בֵּית אָבִיךָ** *in the house of thy father*, Gen. xxxviii. 11, **בַּדֶּלֶת הַאֹהֶל** *in the door of the tent*, xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits*.

In both cases, especially the first, the accusative ending **אֶת** is often appended, on which see § 88, 2. The first relation may also be expressed by **אֵל** (as it commonly is with reference to persons), and the second by **אֶת**; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time* : a) in answer to the question *when?* as **הַיּוֹם** *the day*, i. e. *on the day, then, or on this day, to-day*; **עָרֶב** *at evening*, **הַלַּיְלָה** *by night*; **אֶחָדָרִים** *at noon* Ps. xci. 6; **שָׁלֹשׁ עֶשְׂרִים שָׁנָה מִדְּרִי** *the thirteenth year (in the 13th year)*

Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely governed accusative, which it certainly is when connected with the passive (see § 140, 1, a). In Ex. xlvii. 17, 18, 19 **אֶת** stands for **לְאֵת**, and perhaps ought to be so emended in the text, comp. verse 20.

they revolted Gen. xiv. 4; *הָחֵלָה קָצִיר שְׂעִירִים* at the beginning of barley harvest 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question how long? *שֵׁשׁ יָמִים* six days (long) Ex. xx. 9.

3. In other adverbial designations: Gen. xli. 40, *רַק הִכְסֵּא אֲנִי* only in respect to the throne will I be greater; 2 Sam. xxi. 20, *אַרְבָּעָה וְעֶשְׂרִים מִסְפָּר* in number (comp. *τρεῖς ἀριθμὸς* three in number); 1 Kings xxii. 13, *בְּאֶחָד פִּה* with one mouth i. e. with one voice; Zeph. iii. 9, *שָׁרְדוּ אֶת־יְהוָה בְּאֶחָד* with one shoulder i. e. with one mind. With a following genitive, *יִרְאָה שְׂמִיר* for fear of thorns, Is. vii. 25; Job i. 5, *הָבִיאוּ עֹלֹת־בִּרְיָה* brought burnt-offerings according to the number of them all. Here belong also cases like *כְּסֵפָה כְּסֵפָה* the double in money Gen. xliii. 15, *אֶפְסָה שְׂעִירִים* an ephah of barley Ruth ii. 17, *שְׁנָתַיִם יָמִים* two years time Gen. xli. 1. Comp. also § 114, Rem. b.

Similar cases in connexion with verbs are explained § 135 and § 136. By the same process carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 98, 2, b).

Rem. Similar reference to place, time, &c., may be denoted by a noun when it is connected with *כִּי* (as, according to, after the manner of), but in that case the prefix *כִּי* alone is in the accusative relation, while the noun is to be considered in the genitive. Thus *a*) of place; *כִּי־בָרִים* as in their pasture, Is. v. 17, comp. xxviii. 21; *כִּי־אֶבֶן* after the manner of the stone i. e. as in stone (the water is hid when frozen) Job xxxviii. 30, xxx. 14; *כִּי־בִיָּשׁ* as in gorgeous apparel Job xxxviii. 14; *כִּי־לֵיל* as in a dream, Is. xxix. 7, comp. xxiii. 15; *b*) of time, especially in the forms *כִּי־יוֹם* as the day = as in the day, Is. ix. 3; Hos. ii. 5; *כִּי־יָמִי* as in the days of —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9. *c*) With other references, as in Is. i. 25, *אֲנִי אֶפְרָשׁ אֶת־לְבָבִי* I will purge away thy dross as with lye; Job xxviii. 5, *אֲנִי אֶפְרָשׁ אֶת־לְבָבִי* after the manner of fire = as by fire.

Rarely another preposition is used after such a *כִּי*, e. g. *כִּי־בְרָאֵתָהּ* Is. i. 26; 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with *כִּי* may stand either for the accusative of the object or for the nominative relation.

## SECT. 117.

### MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the comparative is to be expressed, the particle *מִן* (מִי) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, *גָּבוֹהַּ מִכָּל־הָעָם* taller than any of the people; Judg. xiv. 18, *מֶחֱוֶה מִדְּבַשׁ* sweeter than honey; so also after a verb

denoting an attribute, as **וַיִּגְבֹּה מִכָּל־הָעָם** *and he was taller than any of the people*, 1 Sam. x. 23.

In other cases also the particle **מִן** is employed in expressing *pre-eminence* (e. g. **וַיִּהְיֶה מִן** *pre-eminence over*, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking *from*, marking *out*. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, Il. 4, 96, and merely *ἐκ πάντων*, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of **עַל** in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The correlative comparatives, such as *greater*, *less*, are expressed only by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently *the* possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, *and David was הַקָּטָן the small (one) i. e. the smallest, and the three great (ones), i. e. greater, &c.*, Gen. xlii. 13; Jon. iii. 5, **מִן־הַגָּדוֹל הַקָּטָן** *from the greatest among them* (lit. *their great one*) *even unto the least among them* (lit. *their little one*).

A kind of superlative in substantives of quality is made by the construction **הַקָּדוֹשׁ הַקָּדוֹשׁ** *the holiest of all*, prop. *the holy (holiest) of holy things*.

## SECT. 118.

### SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 95, 1) are connected with substantives in three different ways. They stand either *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), **שְׁלֹשָׁת יָמִים** *three days*, prop. *triad of days*; or *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), **בָּנִים שְׁלֹשָׁה** *three sons*; or *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), **שְׁלוֹשׁ בָּנוֹת** *three daughters*, 1 Chron. xxv. 5.

In like manner the constructions **מֵאתָ שָׁנָה** Gen. xvii. 17, and **מֵאתָ שָׁנָה** xxv. 7, 17, *a hundred years*, are equally common.





*of time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף שֶׁקֶל *a thousand (shekels) of silver*; so also before זָהָב *gold*; Ruth iii. 15, שֵׁשׁ עֶשְׂרִים *six (ephahs) of barley*; 1 Sam. xvii. 17, עֶשְׂרֵה לֶחֶם *ten (loaves) of bread*. Thus יוֹם is omitted Gen. viii. 5, and הָרֶגֶשׁ, viii. 13.—The number of *cubits* is often stated thus: מֵאָה בְּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit* Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by פַּעַם (prop. *a tread*), פַּעַמַּיִם *two times, twice*, פַּעַמַּיִם שְׁלֹשׁ *thrice*. The same may be denoted also by the *fem.* forms of the cardinals, as אֶחָד *once*, שְׁתַּיִם *twice*, שְׁלֹשׁ *thrice*; also בְּאַחַד *once*, Num. x. 4. The ordinals are employed in the same way, as שְׁנִי *a second time* Gen. xxii. 15; Jer. xiii. 3; Ez. xxi. 19.

## CHAPTER II.

### SYNTAX OF THE PRONOUN.

#### SECT. 119.

#### USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 141), e. g. אֲנִכִּי הָרֵאָה *I (am) the seer* 1 Sam. ix. 19, אֲנֹכִי בָנִים אֲמֹתָנִי *honest (are) we* Gen. xlii. 11, תָּמִים אֲמָרָה *upright (wast) thou* Ez. xxviii. 15, כִּי עִירְמִים הֵם *that naked they (were)* Gen. iii. 7, אֶחָד חֲלֹם הָיָה *one dream it (is)* Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be*. E. g. Gen. xli. 26, *the seven good cows* הֵנָּה שֶׁבַע שָׁנִים *seven years (are) they*; Eccles. v. 18, זֶה הֵיאָה *this is God's gift*. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. הִיא מְלֶכֶּי הָיָה *thou art my king* Ps. xliv. 5, where

וְהִיא at the same time points to the predicate and makes it prominent (prop. *thou* (art) *he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11).

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition. E. g. in the accusative, Gen. xxvii. 34, בִּרְכֵנִי גַם אֲנִי *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix אֶתְּךָ גַם אֶתְּךָ 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 99, 1, comp. § 151, 4), as Hag. i. 4, לָכֶם אֶתְּכֶם *for you, for you*; 1 Sam. xxv. 24, אֲנִי בִּי *in me, in me*; 1 Sam. xix. 23, אֲלֹהֵי גַם הוּא *also on him*; 2 Chron. xxxv. 21, לֹא עָלֶיךָ אֶתְּךָ *not against thee*. On the same principle is to be explained Gen. iv. 26, לְשֵׁתוֹ גַם הוּא *to Seth, to him also*; x. 21.

4. The suffix to the verb is properly always in the accusative (§ 33, 2, a, § 57), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, הִצְמַתְנִי *did ye fast for me?* i. e. to my advantage, for לִי הִצְמַתְתֶּם; Job. xxxi. 18, גָּדַלְנִי כְּאָב *he (the fatherless) grew up to me as to a father*, Ez. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by אֲנִי (§ 115), the sign of the accusative, a) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתְּךָ דִּרְגַתִּי Num. xxii. 33; b) when the verb has two pronouns in the accusative, only one of which can be a suffix, as הוּא אֲנִי אֲנִי 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14; xv. 13.

5. The suffixes to nouns, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,\* express, like

\* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramaean; Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which (are) to me, for my servants*; especially after a substantive which is followed by another in

nouns in the genitive (§ 112, 2), not only the subject but also the object. E. g. *הַפֶּסֶק הַזֶּה* *the wrong done to me*, Jer. li. 35; *יִרְאָתוֹ* *the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 109, 1). This occurs most frequently in the case (mentioned § 104, 1), where the second noun is used to express a quality of the first and serves for an adjective to it; e. g. Ps. ii. 6, *הַיְיָ קֹדֶשׁ* *my holy mount*; Is. ii. 20; xxxi. 7, *אֱלִילֵי כֶסֶף* *his silver idols*.

We seldom have the construction *וַיֵּלֶךְ וַיִּזְכֹּר* *thy lewd conduct*, Ez. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as *וַיֹּאמֶר* like *dixit, he said it*, Ex. xix. 25, *וַיֹּאמֶר* *and he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou (send) it*; xxiv. 12, *let (it) meet me*.

3. There is, on the contrary, a redundancy of expression, when the noun for which the pronoun stands is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child*; Ez. x. 3, *וַיָּבֹאוּ הָאִישׁ* *when he went in, the man*; 1 Sam. xxi. 14. So also Gen. ii. 19, *נָפֶשׁ חַיָּה . . . לֵי* *to it, the living creature*; and with repetition of the preposition, Josh. i. 2.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist. E. g. *אֲדֹנָי* *my Lord* (prop. *my lords*, see § 106, 2, b), used first in addressing God (comp. Ps. xxxv. 23), then without regard to the pronominal suffix, *the Lord*, meaning God; \* *וַיִּזְכֹּר* (prop. *in its connexions = it together*), e. g. *עַל-יְהוָה* Ex. xix. 8, then even after the first person, without regard to the suffix, as *וַיִּזְכֹּר* 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xiv. 20. Similar is—*hear, ye nations* *עַל-לְבָבוֹ* Micah i. 2.

the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 113.)—In this case there is sometimes a pleonastic use of the suffix, as *וַיִּזְכֹּר* prop. *his litter of Solomon*, Cant. iii. 7; comp. i. 6.

\* See Gesenius Thesaurus Linguae Hebraeae, p. 329. Compare the Phœnician names of idols *Adonis* (*אֲדֹנִי*) and *Baalthe* (*בַּעַלְתִּי*), also the French *Notre Dame*.

## SECT. 120.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRO  
NOUNS.

1. The pronoun of the third person **הוא**, *fem.* **היא**, *plur.* **הם**, *fem.* **הן**, **הנה** (*is, ea, id; ii, ea, ea*) may also [like adjectives] be joined to substantives, and should then take the article, if the substantive has it, e. g. **הוא איש יהודה** *is vir, eo die* [comp. in vulgar English *in them days* for *in those days*]. See an exception in § 109, 2, *b*.

When employed in this way, **הוא** is to be distinguished from the demonstrative **זה**; for **זה** = *οὗτος*, *hic*, always points to an object present or near, but **הוא** = *αὐτός*, *is*, indicates (like the article, § 107) an object already mentioned or known [the former answering to *this* and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee, "this (זה) shall go with thee," that one (הוא) shall go with thee; and of whomsoever I say to thee, "this (זה) shall not go with thee," that one (הוא) shall not go.* So also in Ps. xx. 8 **אֵלֶּה אֹמְרוֹת וְהַיּוֹם אֲמַרְתָּ** *autol in va. 9.* Hence **הַיּוֹם** *this day* means the day in which any one speaks or writes (Gen. xxvi. 33), but **הַיּוֹם הַזֶּה** [that day] means the day or time of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The *demonstrative* **זה** (also **זו**, **זוּ**), has also, especially in poetry, the force of the relative **אֲשֶׁר**; comp. in Eng. *that* for *which*. E. g. Ps. civ. 8, *to the place לָהֶם יִסְדָּתָהּ לָהֶם זֶה יִסְדָּתָהּ* *which thou hast destined for them.* It is even employed (like **אֲשֶׁר**, § 121, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion בֵּית שְׁכֵנֶתָּה זֶה* *on which thou dwellest.*

**זוּ** is used adverbially, *a*) for *there*, **זוּ הֵנִיחַ** *see there!* and then merely as an intensive particle, especially in questions, as **זוּ מָה** *wherefore then?* (prop. *wherefore there?*), *b*) in reference to *time*, for *now*, as **זוּ שָׁבַע** *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative **מִי** can be used in reference to a plural, as **מִי אֵלֶּה** Gen. xxxiii. 5 (for which, however, **מִי הֵם** is more accurately used, Ex. x. 8); also in reference to things, yet only when the idea of persons is implied, e. g. **מִי שְׁכֵם** *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.—**מִי** may also stand in the genitive, as **מִי בָת** *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and **מִי**

for *any thing whatever* (Job xiii. 13). For *מה* in this sense we have also the specific term *מאימה* (from *מה* ו*מה* *quidquid*).

On the use of *מה* in the sense of negation, see § 150, 2, first Note.

## SECT. 121.

### RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun *אשר* often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. *שם* *there*, *שם* — *אשר* *where*; *שמה* *thither*, *שמה* — *אשר* *whither*; *משם* *thence*, *משם* — *אשר* *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

*Dative*, *לו* *to him*, *לואשר* *to whom*; *להם*, *להן* *to them*, *לאשר להם*, *לאשר להן* *to whom*.

*Accusative*, *אתו*, *אתה* *him, her*; *אשר אתו*, *אשר אתה* *whom* (*quem, quam*).

With *prepositions*, *בו* *therein*, *באשר* *wherein*, *ממנו* *therefrom*, *מאשר* *wherefrom*.

*Genitive*, *לשנו* *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by *אשר* alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German [and English] the third must be used. E. g. Gen. xlv. 4, *אשר אתי*; Num. xxii. 30, *אשר עלי*; Is. xli. 8, *אשר בחרתיך* *whom I have chosen*; Hos. xiv. 4. But in the nom. of the 1st and 2d person this is admissible also in German, e. g. *der ich*, *der du*, *die wir*, where *der* stands for *welcher*, and serves (like the Heb. *אשר*) merely as a sign of relation.

2. The word *אשר* is commonly separated from the one which it thus affects by one or more words, as *אשר הוה שם* *where was*, Gen. xiii. 3. Only seldom are they written together as in 2 Chron. vi. 11.

2. Before *אשר* we are often to supply the personal or demonstrative pronoun (*he, she, that*, see § 122, 2), as in Latin *is* before *qui*. E. g. Num. xxii. 6, *ואשר תאזר* *and (he) whom thou cursest*; Is. lii. 15, *אשר לא שמעו* *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before *אשר*; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence.

E. g. לַאֲשֶׁר *to him who*, and *to them who*; מִן־אֲשֶׁר *him who, that which, or those who*; מֵאֲשֶׁר *from him who, from those who or which*; כְּאֲשֶׁר *prop. according to that which, hence, as*.\*

Sometimes the idea of place or time is also to be supplied; as בְּאֲשֶׁר *in (that place) where?* מֵאֲשֶׁר *from (that time) when*.

3. The pronoun אֲשֶׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the woman I love*; *the book I told you of*; where the only indication of the relative is the position of the relative clause as subordinate to a preceding word. This omission of אֲשֶׁר (most frequent in poetry) takes place,

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם *in a land (which belongs) not to them*; Gen. xxxix. 4, כָּל־יְמֵי־לִי *all (which) was, i. e. belonged, to him*, comp. vs. 5, where אֲשֶׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אֲשֶׁר is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man, עַד לֹא יִחַשֵׁב יְהוָה לוֹ עֲוֹן to whom Jehovah imputeth not sin*; Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the signification *when*; Ps. iv. 8, עֵת הַנֶּחֱם וְחִירוּשָׁם רַבִּי *in the time (when) their corn and new wine are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Job xxiv. 19, *Sheol [carries away] הַחַיִּים (those who) sin*; comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, לִי אֶל־הַכִּינּוֹר *to (the place which) I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the

\* Very rare are the examples in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. בְּאֲשֶׁר Is. xlvii. 12, for בָּהֶם *in which*, and אֲשֶׁר Gen. xxxi. 32, for עִמּוֹ *with whom* (xliv. 9, 10). Comp. also אֲשֶׁר־דָּקַר Zech. xii. 10, for אֵיזוֹ *which*.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39; Ex. xiv. 13); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xviii. 14; especially in poetry, Ps. xviii. 3; xlix. 13, 21; Deut. xxxii. 17; Job iii. 3.

preceding noun takes the *constr. st.* E. g. Ex. iv. 13, בִּירָהּ תִּשְׁלַח *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, הַתְּחִלָּה הִגִּירָהּ ה' *the beginning* (of that which) *Jehovah spake*; Ps. lxxxi. 6, לֹא יָדַעְתִּי הַשִּׁפְחָה *the speech* (of one whom) *I knew not*; lxv. 5; Lam. i. 14; Jer. xlviii. 36. Comp. § 114, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job xxix. 12, הַיָּתוֹם לֹא עֲזָרָהּ וְלֹא עֲזָרָהּ *and that hath no helper*.

## SECT. 122.

### MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun *myself, thyself, himself*, is expressed, a) by the conjugations *Niphal* and *Hithpael*; b) by the personal pronoun\* (as a suffix to a noun or preposition), e. g. Gen. xxii. 3, *Abraham took two of his servants* אִתּוֹ *with him*, for *with himself*; 1 Sam. i. 24, *she carried him up* עִמָּהּ *with her*, for *with herself*; Gen. viii. 9; Jer. vii. 19; Ez. xxxiv. 2, 8, 10; c) by circumlocution with substantives, especially נַפְשִׁי, e. g. לֹא אֲדָעָה נַפְשִׁי *I know not myself*, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ *within herself* (prop. *in her inner part*), Gen. xviii. 12.

2. The personal or demonstrative pronoun is omitted (comp. § 121, 2) before אֲשֶׁר in all cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ *that which*, Eccles. i. 9; iii. 15.

Rem. 1. *Each, every one*, with reference to a person, is expressed by אִישׁ *a man*, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ אִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כָּל, commonly without the article (§ 109, 1); by repetition בְּבֹקֶר בְּבֹקֶר *every morning*; also by the plural לְבֹקֶרִים *every morning* Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אֶדָּם Lev. i. 2; *any thing, something* (especially in connexion with a negation), by הֶבְרֵה, הֶבְרֵה without the article. The latter is also expressed by an appropriate word מֵאֲחֵדָּה formed from אֶחָד Gen. xxii. 12 (comp. § 120, 3).

3. *Self, the same, self-same* is expressed, in reference to persons or things, by הוּא, הִיא, as הוּא הַזֶּה Job i. 1, *this same man*; in reference to things, the noun עֶצֶם prop. *bone, body* (in this case fig. for *essence, substance*) is also employed as a periphrasis for the pronoun; e. g. Gen. vii. 13, בְּעֶצְמוֹ הָיוּ הַיּוֹם *on the self-same day*, comp. בְּעֶצְמוֹ הָיוּ *in his very prosperity*, i. e. in the midst of his prosperity (Job xxi. 23).

\* So also in the German of Luther's time, as *er machte ihm einen Rock* (where *ihm* stands for *sich*), which may be literally rendered into old-fashioned English thus, *he made him* (i. e. for himself) *a coat*.—Tz.

The Arabic, in a similar manner, expresses the idea *self* by *eye, soul, spirit*; the Rabbinic by עֵצֶם, עֶצֶם, *bone*, גִּיף, *body*; the Amharic by ሰው *head*. Comp. in middle High German *mitn lîp, din lîp*.

4. *The one — the other (alter — alter)* is expressed by אֶחָד or אֲחֵד repeated, or by אִישׁ with אָח brother or רֵעַ *friend*, and where the feminine is required, by אִשָּׁה *woman*, with אָחוֹת *sister* or רֵעִיהָ *friend*; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, אִישׁ מֵעַל אֲחֵרִי *the one from the other*, i. e. *from one another*; Gen. xi. 3, *they said* אִישׁ אֶל-רֵעֵהוּ *to one another*; Ex. xxvi. 3, *five curtains shall be joined* אֶל-אֲחוֹתָהּ *to one another*.

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by אֶשֶׁר *is* שֶׁ *sunt qui* Neh. v. 2-4.

## CHAPTER III.

### SYNTAX OF THE VERB.

#### SECT. 123.

#### USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary each of them has its distinct sphere, as already intimated in the first Note on page 103. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and



about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the optative, the jussive, and the subjunctive. We must further add the peculiarity of the Hebrew diction mentioned already in § 48b, namely, that of joining, by means of *Vav conversive*, futures to a preterite and preterites to a future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as tenses, but as designed originally to express distinction of *mood*\* rather than relations of *time*.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אָנִי עָשִׂיתִי וְאֲנִי אֶעֱשֶׂה *I have done it, and I will (still) bear (you)*; and vs. 11, אֲבִיאָהּ וְצִדְקָתִי אֵלָהּ וְאֶשְׁמְרָהּ *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21; Neh. i. 12.

#### SECT. 124.

##### THE USE OF THE PRETERITE.

The Preterite stands :

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לְךָ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. xiv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz*; ii. 10.

For this latter purpose the *Future* with *Vav conversive* is commonly used in continued narrative (see § 126b, 1).

2. For the *Pluperfect*. Gen. ii. 2, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done*; vs. 5, *Jehovah had not yet caused it to rain*; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes a) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. *ōla*] *I know*, Job ix. 2, x. 13; לֹא יָדַעְתִּי *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,† Ps. xxxi. 7; צַדִּיקָתִי *I am righteous*, Job

\* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

† Similar in Latin are *novi, memini, odi*.

xxxiv. 5; *גְּדֹלָתָּךְ* *thou art great*, Ps. civ. 1; *קטְנֹתִי* *I am little*, Gen. xxxii. 11; or *b*) a permanent or habitual action (often in the expression of general truths) as *אֲמַרְתִּי* *I say, I mean*, Job vii. 13, Ps. xxxi. 15, Judges ix. 9, xi. 13.—Ps. i. 1; *happy the man, who walks (יִלְכֹּד) not in the counsel of the ungodly, nor stands (עֹמֵד) in the way of sinners, nor sits (יֹשֵׁב) in the seat of scorers*; x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 125, 2). Accordingly we find in nearly the same sense *לֹא יִלְכֹּדִי* Ps. xl. 13 and *לֹא אֵיכָל* Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give (יִתְּנִי) to thee the field*, vs. 13, *I give (יִתְּנִי) money for the field*, particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, e. g. *מְדַיֶּינָה אֶתִּי יְהוָה* *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see (רֹאֵי) a great light*; v. 13, *therefore my people goes into captivity (נִלְכָּד)*; verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see e. g. Is. v.). Comp. No. 6.

In Arabic the Preterite, made still stronger by the particle *קִדְ*, is likewise employed in emphatic promises, &c. They say, *I have already given it to thee*, meaning, it is as good as done.\*

\* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14, *וַעֲשֵׂה־נָא חֲסֶד וְחַנּוּן לְפָנַי וְגו'* *and do thou a kindness, I pray, to me* (prop. thou surely doest kindness to me, I hope), and *make mention of me to Pharaoh*. The addition of *נָא* makes the sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes

5. For those *relative tenses*, in which the past is the principal idea, viz. a) for the *Imperfect subjunctive* (which is, however, expressed by the Fut. also, § 125, 5); e. g. Is. i. 9, כְּסֹדֹם לְעִמּוֹרָה הָיִינוּ לְעִמּוֹרָה דְּמִינוּ *we should have been [essemus] as Sodom, we should have resembled Gomorrha*; Job iii. 13; b) for the *Pluperfect subjunctive*, Is. i. 9, לֹא יָצָא הוֹצֵר *if he had not left*; Num. xiv. 2, לֹא מָוֹתִי *if we had but died!* (לֹא with the Future would be, *if we might but die!* § 133, 2); Judges xiii. 23; Job x. 19, אֶחָדָה לֹא הָיִיתִי כְּאֶשֶׁר לֹא הָיִיתִי *I should be as if I had never been*; c) for the *Future perfect* (*futurum exactum*), e. g. Is. iv. 4, אִם יִרְחֹץ *when he shall have washed away*, prop. *he has washed away*; vi. 11.—Gen. xliii. 14, כְּאֶשֶׁר שָׁכַלְתִּי שְׂכַלְתִּי *if I am bereaved (for if I shall be), then I am bereaved* (the language of desponding resignation).

\* \* \*

6. In all the foregoing cases we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction ׀ (*Vav conversive of the Preterite*). It then takes the tense and mood of the verb going before, and it shifts the tone forward as explained above in § 48, 3. Hence it stands

a) most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, *Jehovah will send his angel וְהֵצַלְתִּי וְהִרְבָּה וְהִרְבָּה* and prosper thy way (prop. and then he prospers). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above. Also

b) for the *Present subjunctive*, when the preceding Future form has this sense (according to § 125, 3); e. g. Gen. iii. 22, וְלָקַח וְאָכַל *lest he put forth his hand and take and eat* (prop. and so takes and eats); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) for the *Imperative*, when a verb in that form goes before; e. g. Gen. vi. 21, וְאַסְפַּתָּ קָח לָךְ *take for thyself and gather* (prop.

and obtestations. In Heb. farther Job xxi. 16, *the counsel of the wicked רָחֵק מִנִּי* be far from me! xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, c.

and then thou gatherest); xxvii. 43, 44. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the *Vav*, as in Ps. xxii. 22.

*d*) for the *past* or the *present* time, according as the preceding Pret. or Fut. may require.

Rem. 1. The *Pret.* with *Vav conv.* relates to futurity, also when it is not preceded by a *Future tense*, but by some other indication of futurity. Exod. xvi. 6, 7, *כִּי־יָרֵדָם אֶת־עֶרְבָן* at even, then ye shall know; xvii. 4, *וְעַתָּה לְעֵת־קָצִיף* yet a little while and they will stone me; 1 Sam. xx. 18.

The *Pret.* with *Vav conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply *a*) a cause, or *b*) a condition. Comp. *בְּר* letter *a*, Num. xiv. 24, *בְּכִי־אֵלֶיךָ ה' וְנִתְּנָה לְךָ* and (therefore) I will bring him; and without the causal particle, Gen. xx. 11, *וְלֹא־יִרְאֶה אֱלֹהִים בַּמָּקוֹם הַהוּא* and (therefore) they will kill me (for because there is, &c.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, *לְפָנֶיךָ ה' וְסַלַחְךָ* so forgive (or thou wilt forgive). For letter *b*, Gen. xxxiii. 10, *אִם־יִמְצֹא חֵן בְּעֵינֶיךָ* then take; and without the conditional particle (§ 152, 4, *a*), Gen. xlv. 22, *אִם־יָמָּוֶת הָאָבִי* should he leave his father then he (the father) would die; xxviii. 29; xlii. 38; Is. vi. 7, *וְנִשְׁכַּח חַטֹּאתֶיךָ* and so is taken away thy iniquity.—Also to other very various specifications of the present we find appended by means of *וְ* with the *Pret.* those of the future (e. g. Judges xiii. 3, *וְהָיָה אַתָּה בָּרֵךְ* thou art barren and thou shalt conceive and bear; 1 Sam. ix. 8, *וְהָיָה הַיּוֹם הַזֶּה הָרְבִיעִי* here is the fourth part of a shekel that will I give), or expressions of a wish (e. g. Ruth iii. 9, *אִם־יִרְשָׁעָה רֹחַ אֱלֹהִים* I am Ruth and thou shalt spread), or also of interrogation (e. g. Exod. v. 5, *וְהָיָה הָעָם רַב בְּאֶרֶץ מִצְרָיִם* and will you let them rest? Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like *וְהָיָה* and it came to pass in the language of history) is *וְהָיָה* and it will come to pass. This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, *וְהָיָה בַּיּוֹם הַהוּא* and it will be in that day.

## SECT. 125.

### USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 126). The *Vav conversive* also has a very ex-

tensive influence on the force of this tense (§ 126b). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but, also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands :

1. For strictly *future* time ; Gen. ix. 11, לֹא יִהְיֶה עוֹד מַבּוּל *there shall not again be a flood* ; also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign (regnaturus erat)*.

2. For *present* time ; 1 Kings iii. 7, לֹא יָדָע *I know not* ; is. i. 13, לֹא אֶחָבֵל *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths, e. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews* ; Job iv. 17, *is man more just than God* ? ii. 4 ; Prov. xv. 20, בֶּן חָכָם יִשְׂמְחָה אָב *a wise son rejoices his father*, and very often so in Job and Proverbs. Here the Preterite may also be employed (§ 124, 3, a, b).

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, מֵאֵי הָבָא *whence comest thou* ? Gen. xvi. 8, מֵאֵי-מָצָה בָּאָה *whence didst thou come* ?

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some objective condition. It stands

a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as אֲשֶׁר, כִּי, לְמַעַן, יֵלֵךְ, *that,\* that not*. E. g. Gen. xi. 7, לֹא יָשְׁמְעוּ *that they may not understand* ; xxxviii. 16, *what wilt thou give, that thou*

\* When these particles have a different signification, the Future is not used ; e. g. יֵלֵךְ *because*, with the Pret. Judg. ii. 20, אֲשֶׁר *because*, Gen. xxxiv. 27.

*mayest come in to me?* Deut. iv. 1, לִמְצֹא יְהוָה *that ye may live*; שֶׁן יִשְׁלַח יְרֹד Gen. iii. 22.

- b) For the Optative; Job iii. 3, יָאבֵד יוֹם *pereat dies*; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 126, 1, 2), followed often by the particle כֵּן;\* e. g. יִגְמֹר־כֵּן, Ps. vii. 10, *O that might cease* —! יִדְבַּר־כֵּן Gen. xlv. 18, *might thy servant speak*, for *let thy servant speak*. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. תֵּרָאֵה *let appear*, Gen. i. 9; comp. xli. 34; אֵל יִרְאֶה Job iii. 9.
- c) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When dehortatory it is preceded by אַל, as אַל-תִּירָא *fear not* Gen. xlv. 3; Job iii. 4, 6, 7 (and in this connexion with אַל the jussive or shortened form is proper to be used); when it expresses prohibition, by לֹא, as לֹא תִגְנֹב *thou shalt not steal* Exod. xx. 15. It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46). E. g. יִהְיֶה אֹר *let light be* Gen. i. 3; יִימָת *let him be put to death* Ex. xxxv. 2. Comp. § 126, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אָכַל מִכָּל פֶּתַח *thou mayest eat*; Prov. xx. 9, מִי יֹאמֵר *who can say*? Gen. xliii. 7, הֵיכֵן נָדַע *could we know*?

4. Even for time *past*. It is thus used chiefly in these cases:

- a) After the particles אָז *then*,† טָרָם *not yet*, בְּטָרָם (*when not yet*) *before*. E. g. Jos. x. 12, אָז יְדַבֵּר יְהוֹשֻׁעַ *then spake Joshua*; Gen. ii. 5, טָרָם יִהְיֶה *there was not yet*; Gen. xxxvii. 18; בְּטָרָם תֵּצֵא *before thou camest forth*, Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)
- b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something yet to be, is properly expressed by the Future. Job i. 5, *thus did* (יַעֲשֶׂה) *Job con-*

\* The particle כֵּן (§ 103) gives to the verb the force of a request and of a wish. On its use with the first person see § 126, 1.

† When אָז signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).

*tinually*; xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings v. 25; Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also

- c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day* אֲנִי־לִדַּי in which I was born; vs. 11, *לָמָּה לֹא מֵרֶחֶם אִמִּי* why died I not from the womb? iv. 12, 15, 16; x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, *לֹא אִירָא . . . לִּי כִּי־אֵלֶּה* even if I should go . . . I should not fear; Job v. 8, *I would apply unto Goa* (were I in thy place); ix. 21, *I should not know myself* (if I spoke otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16; vi. 14. In this case, also, the shortened form often occurs (§ 126, 2).

## SECT. 126.

### USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending  $\text{־ה}$  (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, *אֲנִי־לֵה* let me be glad and rejoice! ii. 3; *בִּנְתָּקָה* come! let us break asunder. Also, with less emphasis, in soliloquy; Ex. iii. 3, *אֲסַרְדֵּנָא וְאֶרְאֶה* I will go now and see; Gen. xxxii. 21. b) To express a wish, a request (for leave to do something); Deut. ii. 27, *אֲעֻבְרָה* let me pass through; Num. xx. 17, *נִעְבְּרֶנָּה* let us pass through, I pray thee. c) When a purpose is expressed, and the verb is commonly joined by  $\text{וְ}$  to a preceding Imperative. Gen. xxvii. 4, *bring it hither, וְאֵכְלָה* and I will eat = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently d) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover it stands. e) frequently after *Vav conversive* (§ 48 b, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, a) in the expression of a command or wish, as *וְיָצִיא* *proferet* Is. lxi. 11, *וְיָצִיא* *proferat* Gen. i. 24, also joined to a preceding Imperative by ׀ (comp. No. 1, c), Ex. viii. 4, *Entreat Jehovah וְיִסַּר* and may he take away = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; b) in prohibition, dissuasion, or negative entreaty, as *אַל תִּשְׁחַד* *destroy not*, Deut. ix. 26; *אַל יֵאֱמָר* *ne confidat*, Job xv. 31; xx. 17. c) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus Ps. xlv. 12 (*וְיִחַד*); civ. 20 (*וְיִחַד* and *וְיִחַד*); Hos. vi. 1 (*וְיִחַד*); Is. i. 2 (*וְיִחַד*); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (*וְיִחַד*). d) After *Vav conversive* (§ 48 b, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be, it might, could, should, must be*, according as the sense and context of each passage may require.

#### SECT. 126 b.

##### USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (*וַיִּקְטֹל* and he killed, § 48 b, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite* and then proceeds in the *Future* with *Vav conversive*; which is the most usual way of relating past events.\* E. g. Gen. iv. 1, and Adam knew (*וַיֵּדַע*) Eve his wife, and she conceived and bare (*וַיִּהְיֶה וַתַּהַר*) Cain; vi. 9, 10, &c.; x. 9, 10, 15, 19; xi. 12, 13–15, 27, 28; xiv. 5, &c.; xv. 1, 2; xvi. 1, 2; xxi. 1, &c.; xxiv. 1, 2; xxv. 19, 20, &c.; xxxvi. 2–4; xxxvii. 2.†

\* This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding *Preterite*. This conjecture will obviously hold good in the first example given above. Compare *Rodiger's* own view of the *Preterite* in § 123.—Tr.

† The preceding *Pret.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *Shem (was) 100 years old וַיִּזְקֶנָה and he begat*, x. 1. So also in this sentence: *on*



2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of וַיְהִי (καὶ ἐγένετο) and it happened Gen. xi. 1; xiv. 1; xvii. 1; xxii. 1; xxvi. 1; xxxvii. 1; \* וַיֹּאמֶר יְהוָה and Jehovah said, xii. 1.

This use of the Future is found also, especially, a) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word*, וַיִּמְאַסֶּהָ therefore he rejects thee, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5. b) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel*, וַיִּמְלֹךְ עֲלֵיהֶם רְחֹבְעָם so Rehoboam reigned over them; ix. 21; Dan. viii. 22.†

The *Vav conv.* (וַ) may be rendered *that* in sentences like the following: Ps. cxliv. 3, *what is man* וַתִּדְעֵנִי that thou takest knowledge of him! (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou* וַתִּירָא that thou shouldst be afraid? But the idea in the former passage (Ps. cxliv. 3) is this: how insignificant is man? and yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* [see Note \*, p. 108], we may remark that it, in accordance always with the preceding tense, may refer

a) To the present time, namely, in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16; xxii. 7, 8; Joel ii. 23; Micah ii. 13; or by a proper *Future*, Is. ix. 10; Joel ii. 18, 19, or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11, or when it turns to the future, e. g. Is. ii. 9; ix. 13).

The form וַיְהִי stands for *then had been* in dependent clauses after לֵאמֹר,

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*the third day* וַיִּשָּׂא אֱדִיפְרִינִי and he lifted up his eyes, in full it would be: it happened on the third day that —, Gen. xxii. 4; Is. xxxvii. 18; vi. 1.

\* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּשָּׂא אֱדִיפְרִינִי and it happened after these things, that God tried; xxvi. 8, וַיִּשָּׂא אֱדִיפְרִינִי וַיִּשָּׂא אֱדִיפְרִינִי; xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius's Thes. Ling. Hebr. p. 372. In a similar way, we found וַיְהִי used of the future in § 124, Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 129, Rem. 2, and § 131, Rem. 2.

e. g. Is. xlviii. 18, 19; and אָמַר in a conditional clause, e. g. Ps. cxxxix 11 and (if) *I should say* (comp. the common Future § 125, 5).

## SECT. 127.

## OF THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, sometimes with אָמַר, Is. v. 3), wish (Ps. viii. 2, and with לֵךְ Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a) promises*, Ps. cxxviii. 5, *thou shalt see* (רָאִיתָ) *the prosperity of Jerusalem*; Is. xxxvii. 30; lxv. 18; Ps. xxii. 27; Gen. xx. 7; or *b) threatenings\** Is. xxiii. 1, *howl, ye ships of Tarshish, for ye shall (will) howl*; vs. 2, 4; x. 30; xiii. 6. In all these cases the use of the Imp. approaches very near to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle אָמַר *age!* (§ 103), thus in the sense of command, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. אָמַר־נָא Gen. xii. 13. In the sense of ironical permission we have אָמַר־נָא *only persist!* Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and*: *a)* where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18 זָמַן אֶשֶׁן וְחַיִּי *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27; Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; *b)* where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, רָעִי עֲמִים רָחֹמִי *rage on, ye*

\* Analogous is the form of menace in the comic writers, *capula*, Terent. Phorm. V. 6, 10, *capulare te jubeo* Plaut. Curculio, IV. 4, 12.

*people, and ye shall soon be dismayed*; Is. xxix. 9. In the second member, the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 124, 6, c, and § 125, 3, c.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third person* (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, *וְיִמְּלֶכְהֶם כָּל-יְוָכָר* *every male among you shall be circumcised*. (In verse 12 *יִמְּלֶכְהֶם* is used. But *יִמְּלֶכְהֶם* is the Infinitive, which gives the same sense, § 128, 4, b). Equally mistaken are the other examples, viz. Ps. xxii. 9 (*לֵא* Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2d person).

## SECT. 128.

### USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.\* The most important cases of its use are:

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, *לֹא אָבִי הִלָּחַדְתִּי* *they would not go*; vii. 15, *לְדַעְתּוֹ מֵאִס בָּרַע וּבָחֹר בָּטוֹב* *until he learn to refuse the evil and choose the good*; Jer. ix. 4. (Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 139, 1, 2.)

In the same construction is Is. xxii. 13, *בְּהִיטִי וְשִׂחוֹשׁ צֹאֵן וְנִי לְאָכֹל וְשָׂרוֹן* *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*); v. 5, *אֲדַבֵּר לְךָ וְאַתָּה תַּעֲשֶׂה* *I will tell you what I will do to my vineyard, וְאַתָּה תִּקַּח מִשְׁקָעוֹ the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do.*

2. When it is in the accusative and used *adverbially*† (in

\* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as *לֵאכֹל וְשָׂרוֹן* *to eat and (to) drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xlv. 17. This case is analogous with that explained § 119, 3. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 116. In Arabic it takes, in

Latin as *gerund* in *do*); e. g. הַיֵּטֵב *bene faciendo*, for *bene*, הַרְבֵּה *multum faciendo* for *multum*. Hence,

3. When it is used for emphasis in connexion with a *finite verb*.

- a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, הָשָׂאֵל הָשָׂאֵל *he urgently besought of me*; Gen. xliii. 3, *he strictly charged us* (הָעִיד הָעִיד). A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth, except that I will not utterly destroy* (לֹא הָשְׁמִיד אֶשְׁמִיד) *the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we (then) know?* xxxvii. 8, הָמַלְכָּה תִּמְלֹךְ עָלֵינוּ  *wilt thou (indeed) rule over us?* xxxi. 30, הָלַכְתָּ הָלַכְתָּ *thou art gone\** (הָלַכְתָּ), *since thou so earnestly longest* (נִכְסְתָּ נִכְסְתָּ); Judges xv. 13, *we will bind thee, but we will not kill thee*; 2 Sam. xxiv. 24; 1 Sam. ix. 6; Hab. ii. 3.
- b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שָׁמְעוּ שָׁמְעוּ *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שֹׁפֵט *and he will needs be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, הָלְכוּ הָלְכוּ *they went going on and lowing, for they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Inf. is sometimes used a finite verb (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlv. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity

this case, the sign of the Accusative. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which No. 4 also is to be referred.

\* As much as to say, I understand well wherefore thou art *gone*, namely from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas*.

stands always *before*, and in Arabic always *after*, the finite verb.—When a negative is used, it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e. g. *סָרָה בָרָה* Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb *הָלַךְ* is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, *וַיֵּלֶךְ הָלוֹךְ וְהִגְדֵּל* *he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, *וַיֵּלֶךְ הַמַּיִם . . . וַיִּשָּׁבּוּ הַיָּמִים* *and the waters flowed off continually*. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, *וַיֵּלֶךְ הַנְּעָם וַיִּגְדַּל וַיִּשְׁתַּבַּח* *the child Samuel went on increasing in stature and in goodness*; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 119, 3.) So with the *Pret.* Dan. ix. 5, *וַיִּמְרֹדוּ וַיִּסְרוּ* *we have rebelled and (we have) turned away*; Gen. xli. 43, *וַיִּסְרֹךְ וַיִּרְדֵּן* *he caused him to ride in the second chariot, and placed him*; 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.* Jer. xxxii. 44, *וַיִּכְתְּבוּ וַיִּסְּמוּ וַיִּשְׁמְרוּ* *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses* (three Infinitives), Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person which the connexion requires. E. g. it stands a) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, *וַיִּשְׁלַח וַיִּצְוֶה וַיִּשְׁתַּח וַיִּשְׁתַּח וַיִּשְׁתַּח* *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare &c.* Hos. iv. 2. Also β) for the *Fut.* in its proper sense. 2 Kings iv. 43, *וַיִּשְׁלַח וַיִּצְוֶה וַיִּשְׁתַּח וַיִּשְׁתַּח* *to eat and to leave thereof* (sc. ye shall do); γ) most frequently for the emphatic *Imp.* (comp. § 46, Note \*),

as Deut. v. 12. שְׁמֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, שְׁמֹר הַשְׁמֹרָה, Deut. vi. 17; זָכֵר הַזָּכֵר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכַל וְשָׁתָה *to eat and to drink*! (sc. let us eat and drink). 1 Kings xxii. 30 *to disguise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do*; it is connected with a finite verb in Neh. i. 7 (הִבֵּל), Ps. l. 21 (הִיָּוִה), Ruth ii. 16 (שָׁל), Num. xxiii. 25 (קָב).

### SECT. 129.

#### INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הָיִידָהּ, *not good (lit. the being of man in his separation) that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עַתָּה הִיאֵשָׁה *tempus colligendi*, here too belongs the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא יָדַעְתִּי יָצֵאתִי וְבָאתִי, *I know not (how) to go out and to come in*, prop. *I know not the going out and coming in*. (In this case the *Inf. absol.* may also be used, § 128, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, כִּשְׁמֹנֶת־יָמָיו *when he meets him*, prop. *in his meeting with him*. Jer. ii. 35, עַל אֲמַרְךָ *because thou sayest*, prop. *on account of thy saying*. Gen. xxvii. 1, הָיוּ עֵינָיו כְּחֹשֶׁךְ *so that he could not see* (comp. the use of כֵּן before a noun to express *distance from*, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the *Infinitive* refers also to the past (comp. on the *Participle*, § 131, 2), e. g. Gen. ii. 4, בְּהִבְרָאָם *when they were created* (prop. *in their being created*).

Rem. 1. *הָיָה לַעֲשׂוֹת* (or *לַעֲשׂוֹת* with the omission of *הָיָה*) signifies 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. *I am to play*), as Gen. xv. 12, *וַיֵּרֶד הַשָּׁמֶשׁ לְבוֹא* and *the sun was about to go down*. Hence it serves for a periphrasis of the Fut. 2 Chr. xxvi. 5, *וַיֵּרֶד הַדָּרֶשׁ אֶל־הָיָה* and *he served God*; without *הָיָה* in Is. xxxviii. 20, *יְהוָה לְרוֹשְׁטִי־עָנִי*, *Jehovah saveth me*; xxi. 1; Eccles. iii. 15; Prov. xix. 8; comp. xvi. 20. 2) *It is to do for it must be done* (comp. *I am to give*). Jos. ii. 5, *וַיֵּרֶד הַשַּׁעַר לְסָגוֹר* and *the gate was to shut for was to be shut*. More commonly without *הָיָה*; 2 Kings iv. 13, *מָה לַעֲשׂוֹת* what (is) to be done; 2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, *לֹא הִוָּרִישׁ* he could not drive out.\*

2. The Hebrew writers frequently pass from the Infinitive construction (described in Num. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus a Pret. follows in Amos i. 11, *וַיִּשְׁתַּח וַיִּכְרַחֵם*—*because he pursued—and stifled his compassion*; Gen. xxvii. 45; a Fut. with *Vav. conv.* in Gen. xxxix. 18, *וַיִּקְרָא קוֹלִי וַיִּקְרָא* when I raised my voice and cried. Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only *וְ* prefixed, as in Is. v. 24, x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 131, Rem. 2.)

## SECT. 130.

### CONNEXION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence in transitive verbs it takes the accusative of the object, e. g. Num. ix. 15, *אָתָּה מִשְׁכָּן* to set up the Tabernacle; 1 Sam. xix. 1, *לְהַמִּית אֶת־דָּוִד* to kill David; Gen. xviii. 25, *לְהַמִּית צְדִיקִים* to kill the righteous; 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Ez. xliv. 30; Lev. xxvi. 15, *אֶת־כָּל־מִצְוֹתַי* to do all my commands; Prov. xxi. 15, *עֲשׂוֹת מִשְׁפָּט* to do judgment.† In like manner it takes the accusative of the pronouns, e. g. *לִמְעַן הָקִים* to establish thee, Deut. xxix. 12; *לְהָבִיא* to bring

\* This sense is necessary from the context, and in the parallel passage Jos. xvii. 12 it is expressed by *לֹא יָכִיל לְהוֹרִישׁ*. Comp. also the Hebrew *לֹא יָכִיל* *non licet mihi*, and the Syr. *לֹא יָכִיל non possum* (Agrell. Suppl. Synt. Syr. pp. 9, 10).

† In cases like the last, *מִשְׁפָּט* might be easily regarded as genitive of the object (§ 112, 2), which construction is common in Arabic; but since in other instances *אֶת* is used, and since a form like *הָקִים* never occurs in such connexion, which form would decidedly mark the *constr. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, the object of the Inf. to be in the accusative. Comp. No. 2 and 3.

*me back*, Jer. xxxviii. 26; לְהַרְגֵנִי *to slay me*, Ex. ii. 24; לְבַקֵּשְׁנִי *to seek me*, 1 Sam. xxvii. 1; v. 10; xxviii. 9; 1 Chron. xii. 17.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as אֲדֵי־יְהוָה הָיָה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, xxx. 28.

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative. E. g. 2 Chron. vii. 3, הָרַח הָאֵשׁ *the descending of the fire*; Ps. cxxxiii. 1, יִהְיֶה בָם אֲחִים שָׁבֵת *that brethren dwell together*; Ex. xvii. 1, *there was no water* הָיָה לְשִׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine ending, as in Is. xlvi. 9, מְאֹד בְּעֶצְמוֹת חֲבֵרֶיךָ מֵאֵד *although thy enchantments are very numerous*; Gen. xix. 16, בְּחַמְלַת יְהוָה עָלָיו *by Jehovah's pity on him*; and also when it is expressed by a suffix, like בְּקִרְאִי *when I call*, Ps. iv. 2, 4 (yet also incorrectly בְּשׁוּבִי *when I return*, Ez. xlvii. 7, for בְּשׁוּבִי). On the contrary the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these: Ps. xlvi. 3, בְּהִמְרֵי אֶרֶץ *(not בְּחִמְרֵי)* *when the earth moves*; Deut. xxv. 19, בְּהִנִּיחַ יְהוָה לָךְ *when Jehovah gives to thee rest*; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart*; also when the Inf. and the subject are separated, as in Judges ix. 2, הַמֶּשֶׁל בְּכֶם שִׁבְעִים אִישׁ *whether seventy men rule over you? or one man rules over you?* Ps. lxxvi. 10. See farther in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאָתוֹ יְהוָה אֹתָנוּ *because Jehovah hates us*; Is. xiii. 19, כִּמְהֵרָתָא אֱלֹהִים אֶת־סוֹדֹם *as God overthrew Sodom*; Gen. xxxix. 18, כִּהְרִימִי קוֹלִי *as I lifted up my voice*; but the nominative is found, e. g. in Is. x. 15, מִדֶּבֶר אֶת־מִרְיָמוֹ *as if the rod could shake them that lift it up* (where we should have had בְּהִרְיָתוֹ, if שָׁבֵת were in the genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, אִישׁ אֶת־דִּבְרֵי אִישׁ הָאֱלֹהִים *each man the words of a man of the gods*.



*as the king heard the word of the man of God.* Gen. xiii. 10, 2 Sam. iii. 11, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, אֶתְּךָ אֵלֶיָּהֶם אֵתָּה אֶתְּלִיזָא, *since God hath caused thee to know all this.*

Now and then the order of the words is different, the object being put immediately after the Inf. and the nominative of the subject coming next (as a supplement), e. g. Is. xx. 1, בְּשִׁלְחֹו אֹהֹוּ סַרְגֹּון, *when Sargon sent him*; Ezra ix. 8, לְהַאֲרִי עֵינֵינוּ אֱלֹהֵינוּ, *that our God enlighten our eyes*; 2 Chron. xii. 1, בְּהָכִיִן מַלְכוּתָו רְחֹבָם, *when Rehoboam had established the kingdom.* Is. v. 24, xxix. 23; Ps. lvi. 1.

# SECT. 131.

## USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as מוֹת *dying* (Zech. xi. 9); *he who has died, dead*; *he who is to die* (Gen. xx. 3); נָפַל *he who falls, has fallen, will fall*; עֹשֶׂה *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive participles therefore stand also for the Latin Participle in *-ndus*, e. g. נֹרָא *metuendus, terrible*, Ps. lxxvi. 8; מְהֻלָּל *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes :

a) Most frequently the *Present*.\* Eccles. i. 4, הוּר הוֹלֵךְ וְדוֹר בָּא, *one generation goes, another comes*; vs. 7, כָּל-הַנָּחַלִים הֹלְכִים, *all the rivers flow*; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connexion with the participle, as רָאָה אֶנֶכִּי *I fear* Gen. xxxii. 12, וְרָאִים אֲנֵנוּ *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word יָשׁ (*is*), as Judges vi. 36, אִם רָשָׁה מוֹשֶׁה, *if thou savest*. In the same manner it is appended, in negative sentences, אֵין; e. g. מְשַׁלַּח אִם אֵין, *if thou send not away*, Gen. xliii. 5.

Hence b) the *Future* (conceived of as present, comp. § 124, 4). Is. v. 5, אֲדַבֵּר אֲנִי עֲשֹׂה, *what I do, for what I will do*. Gen. xix. 13; xli. 25.

Also c) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, עוֹר הָיָה, *the one (was) still speaking and another came*; vs. 17, Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23. But it is also used with

\* In Syriac and Chaldee it is more frequently used for the *Present* than in its proper signification as a participle.

reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, חֲרָאוּךְ עֵינֶיךָם *your eyes which have seen*.\*

With the verb חָזַק it serves to express the Imperfect† Job i. 14, חָזַק הָיָה חֲרָשׁוֹ the oxen were ploughing, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the above three cases, *a, b, c*, הַזֶּה is employed before the participle for awakening special attention. E. g. (a) For the *Present*, הִנֵּה הָרָחֶב behold! thou (art) with child Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. b) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. c) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. Frequently the participle is by a change of construction immediately followed by a finite verb; the pronouns *that, who, &c.* (אֲשֶׁר) implied in the participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *that made (שָׁם) the world as a wilderness, and (who) destroyed (הָרַס) the cities thereof.* Also *Part.* and *Fut. (Present)*, so that the second clause begins with וְ or without it, e. g. Is. v. 8, דֹּרֵי כִנְיָסִי וְדֹרֵי בֵיתָא בְּשָׂדֵהוּ שָׂדֵהוּ בְּבֵיתָא וְשָׂדֵהוּ בְּבֵיתָא woe to those who connect house with house, and (who) join field to field; vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conv.* e. g. Gen. xxvii. 33, הָיָה צֹדֵד וְהָיָה חֲרָבָה that hath hunted game and brought it; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive construction, § 129, Rem. 2.)

### SECT. 132.

#### CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, אֹיֵב אֶת־דָּוִד *David's enemy* (prop. *one hating David*); 1 Kings ix. 23, חֲרָדִים בָּעָם *they who rule the people*; Ez. ix. 2, לְבִישׁ בְּדִים *clothed with linen garments*: 2) as nouns followed by a genitive (§ 110, 2); e. g. Gen. xxii. 12, יִרְאֵה אֱלֹהִים *one that fears (a fearer of) God*; Ps. lxxxiv. 5, יֹשְׁבֵי בֵיתְךָ *inmates of thy house*; Ez. ix. 11, לְבִישׁ הַבְּדִים *the one clothed with linen garments*.

This latter construction with the genitive is properly confined to active verbs (§ 135). The participle of the verb בָּוֵא, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, בָּאֵי שָׂעִר *those who enter in at the gate*. But there are also examples of the participle, regarded as a noun, being fol-

\* For the use of the article here before the predicate, see § 108, 3, Rem.

† In Syriac the Present is expressed by *interficiens ego* (comp. letter *a*), and the Imperfect by *interficiens fui = interficiebam*.

lowed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמְיִי קָמְיִי *those who rise up against me*,—*against him*, for עָלָיו קָמְיִים עָלָי Ps. xviii. 40, 49; Deut. xxxiii. 11.

2. The difference explained in No. 1 holds also in regard to the *suffixes*. After the first method we have עֲשֵׂנִי *he who made me*, after the second עָשִׂי *my maker*.

## SECT. 133.

## EXPRESSION OF THE OPTATIVE.

We have already seen (§ 125, 3, *b*) that the Future, especially as cohortative with the ending הָ and with the particle נָא, is employed to express the Optative. It remains to mention two other forms of circumlocution by which it is expressed, namely,

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, מִי יִשְׁמְרֵנִי שֹׁפֵט *who will make me judge? i. e. would that I were made judge!* Judges ix. 29, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb (*to give*) is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עֶרֶב *would it were evening!* (prop. *who will give evening?*) *b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מִי־יָמָנוּ *O that we had died!* *c*) by a finite verb (with or without ׀), Deut. v. 29, מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָּהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אם *si*, O *si!* לִי *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut. Gen.* xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp. Gen.* xxiii. 13. When it is followed by the *Pret.* the desire expressed has reference to past time; as Num. xx. 3, לִי נָרְעָנִי *would we had died!*

## SECT. 134.

## PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with refer-

ence to objects which are feminine. E. g. **וַיִּזְעַק** Ez. xxxiii. 49, **וַיִּזְעַק** Ruth i. 8, **וַתַּכְרִית** *thou (fem.) hast made a league* Is. lvii. 8; comp. Cant. ii. 7. (Compare the analogous use of the pronoun, § 119, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. **וַיְהִי** and *it happened*; **לֵרָע** and **וַיִּצְרָר** (lit. *it was strait to him*) *he was in trouble*; **לֵרָם** and **וַיִּחַם** *he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, **וַתִּצְרָר** *and David was in trouble*; Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they, one*) is expressed, *a*) by the 3d pers. singular, e. g. **קָרָא** *they (prop. he) called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, **וַיִּרְצֹצוּ** and *they brought him in haste*, for *he was brought*; *c*) by the 2d pers. singular, e. g. Is. vii. 25, **לֹא-תָבִיא שָׁמָּה** *there shall no one go thither*; so in the common phrase **בֹּאָה עַד בֹּאָה** or **בֹּאָה עַד** *until one comes*; *d*) by the passive voice, as Gen. iv. 26, **אָז רָחֵל וְרָחֵל לָקְרָא** *then they began to call upon* —\*.

Rem. 1. In the first case (letter *a*) the force of **אֵין** (impersonal, as we use *one, men, they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, **כֹּחַ אֶמְרֵי הָאֵל לְפָנֵינוּ בְּיִשְׂרָאֵל** *formerly they said thus in Israel*. The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e. g. Is. xvi. 10, **לֹא-יִדְרֹךְ וְיִדְרֹךְ** *the treader shall not tread, for they shall not tread = there shall be no treading*; xxviii. 4; Jer. ix. 3; Ez. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. **אֲנִי נִסְכָּחִי** *I have anointed*, Pa. ii. 6, *I (myself) have anointed*; Judges xv. 18; 1 Kings xxi. 7; Pa. cxxxix. 2; also after the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as **אֲנִי בִּרְבִּי** Eccles. i. 16, beginning; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a sudden transition from one person to another. Is. i. 29, **כִּי**

\* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me, for are appointed me* (sc. by God); iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3) and in Syriac.

רָבְשׁוּ מֵאֵילִים אֲשֶׁר הֵמְדָּם *for they shall be ashamed of the groves in which ye delight*, where both the third and second persons are employed with reference to the same subject, lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed *δυσχεύων* for the first, compare also vi. 21 (according to the reading לֹא).

# SECT. 135.

## VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 116). On this rule we remark :

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*). E. g. בָּכָה *to weep*, and *to be-weep*; רָשָׁב *to dwell*, and *to dwell in, inhabit*; יָצָא *to go forth*, and also like *egredi* in the form *egredi urbem* (Gen. xliv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as הָלַח = *ποσειν πόσιν*, יָצָא = *βουλεύειν βουλῇ*; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּבְרַח וַיִּפְּחַק גְּדִלָּה וַיִּבְרַח *he cried a loud and bitter cry*; vs. 33; Zech. i. 14; 1 Chr. xxix. 9.

2. Verbs which signify *to flow, to stream*, take in the poets an accusative of that which is represented as *poured forth in a stream*. Lam. iii. 48, וַיִּנְי עֵינַי מֵיִם מֵרַח *my eye flows down streams of water*. Joel iv. 18, הַרְרִים יִשְׁלַח חֵמָה *the hills flow milk*. So רוּחַ *to run, to flow*, Jer. ix. 17, נָחַל *to distil*, Joel iv. 18, and שָׁפַח *to gush forth, to flow abundantly* (hence *to bear along as does a torrent*), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וַיִּשָּׂא כָּל הָאֵלֶּיךָ *and behold it (the field) has all gone up to thorns*. Is. v. 6. Compare in Greek, *προρρέειν ὕδωρ*, Hymn. in Apoll. 2, 202; *δάκρυα στάζειν*.

3. It is also to be regarded as a mere poetic usage, when verbs which signify *to do, to speak, to cry*, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in קָל קוֹל גָּדוֹל *to cry a loud voice* (comp. Rem. 1), for *to cry with a loud voice*, Ezek. xi. 13; *to speak a lying tongue* (Ps. cix. 2), hence Ps. iii. 5, קוֹלִי אֶקְרָא *with my (whole) voice I cry*; lvi. 17, וְעַיִן מִן הָאֵף *with my (whole) mouth I cry*; so, *to speak with the mouth*, Ps. xvii. 10, with the lips, xii. 3; *to labour with the hand*, Prov. x. 4; *to help with the right hand*, with the hand, with the sword, Ps. xvii. 13, 14; xlv. 3; lx. 7; 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases אֶ *instrumenti* is also used, e. g. *to praise with the mouth* Ps. lxxxix. 2; cix. 30; *to supplicate with the mouth* Job xix. 16; on which account it has been customary to assume, in the above examples, an ellipsis

of  $\beta$ . But the same use of the accusative is found in Greek; e. g.  $\piροβαλ-  
ειν πόδα, παλιν εἶλος$  (see Porson and Schäfer ad Eurip. Orest. 1427, 1477,  
Bernhardy Synt. Gr. Sprach. S. 110); and that the accusative is actually  
dependent on the verb in these cases, is clear from a comparison with those  
given under Rems. 1 and 2. In like manner\* in German the instrument is  
sometimes construed as the object of the verb, as in the following examples,  
which are strictly analogous to those given above: *Schlittschuhe laufen*;  
*eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English,  
to ring the bell, to sound the timbrel, &c.].

2. Many verbs govern the accusative in consequence of a  
peculiar turn given to their signification, when the corresponding  
verbs in Greek, Latin, and German are construed with other  
cases. E. g.  $\עָנָה$  to reply to (like  $\alpha\muείβομαι$  τινα, prop. to  
acquaint one);  $\דָּיַב$  causam alicujus agere (prop. to defend him  
before the judge);  $\בָּשַׂר$  to bring good news to one, to cheer him;  
 $\נָאָה$  to commit adultery with one (prop. to embrace one adulter-  
ously);  $\עָרַב$  to become surety for one (to bail him).

Rem. 1. In the same manner are construed even the passive and reflex-  
ive conjugations  $Nip\hbar$ .  $Hoph$ .  $Hithpa$ , the verb sometimes assuming under  
these forms a signification which requires the accusative, as  $\נָבֵא$  to pro-  
phesy, Jer. xxv. 13;  $\נָסַב$  to surround (prop. to place themselves around),  
Judges xix. 22;  $\הִתְנַחֵלְתִּי$  I am made to possess, Job vii. 3;  $\הִתְנַבֵּל$  to plot  
against, Gen. xxxvii. 18;  $\הִתְבַּיֵּשׁ$  to consider Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs  
may be omitted without injury to the sense, as  $\עָרַב$ , for  $\עָרַב עָרַב$  to make  
a covenant, 1 Sam. xx. 16;  $\שָׁטַח$  to stretch forth, ec.  $\יד$  the hand, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are:  
a) those which signify to clothe and unclothe, as  $\לָבַשׁ$  to put on  
a garment,  $שָׁטַח$  to put off a garment,  $עָרַב$  to put on as an orna-  
ment; e. g.  $\הָרְעָה לְבָשֵׁי כְרִים$  the pastures are clothed with  
flocks; Ps. lxxv. 14; cix. 29; civ. 2; b) those which signify ful-  
ness or want, as  $\מָלֵא$  to be full,  $שָׁרַץ$  to swarm with (Gen. i. 20,  
21),  $שָׂבַע$  to be satiated,  $פָּרַץ$  to overflow (Prov. iii. 10),  $הִסָּד$  to

\* The Hebrews used also, on the other hand, the  $\beta$  in  $\alpha\muείβομαι$  where we  
have the accusative. They used indifferently, as we say, the constructions  
to shake the head (Ps. xlii. 8), and to shake the head (Job xvi. 4); to gnash  
the teeth (Ps. xlii. 16) and to gnash with the teeth (Job xvi. 9), where head and  
teeth may be regarded as the object of the verb and as the instrument. But  
there is a deviation from our mode of expression in these phrases, viz.  $\פָּתַח פִּי$   
to open the mouth (Job xvi. 10, prop. to make an opening with the mouth),  
 $\פָּרַס יָדָיו$  to spread out the hands (Lam. i. 17, prop. to make a spreading with the  
hands), comp.  $\פָּרַס יָדָיו$  and  $\פָּרַס יָדָיו$ .

want, וְתִמְלֵא אֹתָם הָאָרֶץ *to lose (children)*; e. g. וְתִמְלֵא אֹתָם הָאָרֶץ *and the land was filled with them* Ex. i. 7; וְהָיָה חֲמִשָּׁה הַצְּדִיקִים הַמֵּתִים לִפְנֵי הָאֱלֹהִים *lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty* Gen. xviii. 28; וְשָׂאֵל אֶתְּנֶכֶם *(why) should I lose you both together* Gen. xxvii. 45; c) most verbs of *dwelling*, not merely *in* a place, but also *among* a people, *with* one, as וָיָרַד, וָשָׁכַב; e. g. וְשָׁכְנָה לְחַיִּים *I dwell among those that breathe out flames* Ps. lvii. 5; v. 5; cxx. 5; d) those which express *going* or *coming* to a place (*petere locum*); hence בָּיָא, with the accus. *to befall one*. With this is connected the accus. loci, § 116, 1.

# SECT. 136.

## VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative. E. g. מָלֵאתִיו רוּחַ חָכְמָה *I have filled him with the spirit of wisdom* Ex. xxviii. 3; וַיַּלְבֵּשׁ אֶתְּנִי אֶתְּנִי בְּגָדֵי שָׁשׁ *he clothed him in (caused him to put on) garments of fine cotton* Gen. xli. 42. And further, וַיִּזְרַק *to gird one with* Ps. xviii. 33, וַיְבָרֶךְ *to bless one with* Deut. xv. 14, וַיַּחֲסֵר *to cause one to lack something* Ps. viii. 6.

2. A numerous class of verbs which have in Kal a doubly causative signification; such e. g. as, *to cover* or *clothe one with any thing* (Ex. xxix. 9; Ps. v. 13, hence also *to sow, to plant* Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; *to anoint* Ps. xlv. 8); *to fill, to bestow, to deprive* (Ez. viii. 17; Gen. xxvii. 37); *to do one a favour or an injury* (1 Sam. xxiv. 18); *to make one something* (Gen. xvii. 5), e. g. וַיַּעֲשֵׂה אֶתְּנִי שֶׁמֶן מְשַׁחַת קֹדֶשׁ *and make it a holy anointing oil\** Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבַח *and he built of the stones an altar*, prop. *built the stones into an altar*; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as Ex. xxxviii. 3, כָּל־בְּלִי עֲשֵׂה נְחֹשֶׁת, *all of brass make*.

\* On the passives of these verbs see § 140, 1.

*all its vessels he made of brass*; Gen. ii. 7; Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, *viz.* when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 116). E. g. *לְחַי' מ' וְקָדַח מ' לְחַי' to smite one on the cheek, for to smite his cheek*, Ps. iii. 8 (comp. Deut. xxxiii. 11); *נָקַשׁ מ' וְקָדַח מ' לְחַי' to smite one as to his life, i. e. to smite him dead*, Gen. xxxvii. 21.

### SECT. 137.

#### VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as *שׁוּב to re-turn*, *קָדַם to pre-cede*, *קָרָה to oc-cur*; or *b*) by prepositions written after the verb [as in English], e. g. *קָרָא to call*, with *לְ to call to*, with *בְּ to call upon*, with *אַחֲרַי to call after*; *נָפַל to fall*, with *עַל to fall upon* and also *to fall off*, with *לִפְנֵי to fall down before*; *הִלֵּךְ with אַחֲרַי to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151, 3, in explaining the construction and use of the prepositions.

### SECT. 138.

#### CONSTRUCTIO PRÆGNANS.

Sometimes a verb stands in a construction (especially one implying *motion*) to which *its signification* is not strictly adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb he employed) must be mentally supplied in order to complete the sense. This is called *constructio prægnans*. E. g. *אֵל תִּמְדָּה אֵל to turn or look in astonishment to one*, Gen. xliii. 33; *מָלֵא לְלֶכְתָּ אַחֲרַי יְיָ מָלֵא to fill up to follow Jehovah, i. e. to follow him fully*, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי רַמִּים עֲנִיתָנִי hear (and save) me from the horns of the buffaloes*; Is. xiv. 17, *אֲסִירָיו לֹא פָתַח בֵּיתָהּ אֲסִירָיו his prisoners he did*



*not release* (and let go) *to their homes*; Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.

# SECT. 139.

## CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves as the complement of another, the second is construed as follows, viz.

1. It stands in the *Inf.* both *absol.* (§ 128, 1) and (more commonly) *constr.* after the other verb, e. g. Deut. ii. 25, 31, אָהַל תָּתֵן *I begin to give*; Gen. xxxvii. 5, וַיֵּוָסֶפֶר שָׂנֵא *and they went on to hate*; Ex. xviii. 23, יָכֻלָּה עָמֹד *thou canst endure*; Is. i. 14, נָלֵאִיתִי נֶשֶׂא *I am weary to bear*. But still more frequently,

2. It stands in the *Inf.* preceded by הָ, as Deut. iii. 24, הִחֲלִיתָ לְהוֹרֹא *thou hast begun to show*; Gen. xi. 8, וַיִּחְדְּלוּ לִבְנוֹת *and they ceased to build*; xxvii. 20, מָהֲרָה לִּמְצֹא *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These two are the usual constructions in prose after verbs signifying to *begin* (הִחֲלִי, הוֹאִיל, וְחָל), to *continue* (וּסִיחַ), to *hasten* (מָהֵר), to *cease* (חָדַל, פָּגַח), to *be finished* (הִסָּבֵם); so also, to *make good* (הִיטִיב), to *make much* or *many* (הִרְבִּיחַ), and the like modes of action expressed, for the most part, by Hiphil, to *be willing* (אָבַח, וְחָפֵץ), to *refuse* (סָאָן), to *seek*, to *strive for* (בָּקַשׁ), to *be able* (יָכַל), יָדַע, the latter signifying to *know* (how) to do, to *learn*, (לָמַד), to *permit*.\* It is to be remarked, however, that in poetry the הָ is often omitted where it is used in prose, as אָבַח to *be willing*, with the הָ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9; xlii. 24.†

3. It has, like the first, the form of the finite verb; they are then construed,

a) With וְ before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea as in Nos. 1 and 2. (Comp. our expression *he was pleased and went* for *he was pleased to go*).—Judges xix. 6, הוּאֵלֵךְ וְלֹדֵךְ *be pleased now and lodge*; Jos. vii. 7.—Gen. xxvi. 18, וַיֵּשֶׁב וַיִּחְדַּר *and he returned (repeated) and digged, for he digged again*;

\* To permit one to do a thing is expressed by נָתַן מ' לַעֲשׂוֹת, and נָתַן מ' לַעֲשׂוֹת, prop. to give or grant one to do a thing Gen. xx. 6, לֹא נָתַתִּיךָ לִמְעֹל *I have not permitted thee to touch*.

† So after words which include an analogous verbal idea, e. g. אֵין לִבְנוֹת *it is not permitted to enter in*; אֵין עִיָּה (poet.) *there is not to be compared*, Ps. xl. 6; מְצוּיָה *ready, prepared*, commonly with הָ, without it in Job iii. 8.

xxxvii. 7; 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife*, for *he took again a wife*. Esth. viii. 6, *איכבה אִיכַל וְרָאִיתִי* *how should I endure and witness, for how should I endure to witness*.—Cant. ii. 3; Eccles. iv. 1, 7.

The construction can also begin with the *Fut.* and proceed in the *Pret.* with וְ (according to § 124, 6), as in Esther viii. 6; Deut. xxxi. 12, *that they may learn (Fut.) and fear (Pret.) for to fear*, Hos. ii. 11; Dan. ix. 25. And on the contrary, it may begin in the *Pret.* and proceed in the *Fut.* with וְ, Job xxiii. 3.

b) Ἀσυνδέτως, i. e. without וְ *and*, both verbs being of the same tense, gender, and number (as under letter a), but with a closer connexion of the second with the first. Deut. ii. 24, *החל רשׁ* *begin and take possession*; Hos. i. 6, *לֹא אוֹסִיף אַרְחֵם* *I will not go on and have pity*, i. e. *I will no longer pity*; 1 Sam. ii. 3, *אֵל תִּרְבֵּר תִּדְבֹּר* *do not multiply and speak = speak not much*; Is. liii. 10, *יְהוָה חָסַד הָחֵלִי* *Jehovah was pleased and he afflicted*; Lam. iv. 14, *בִּלָּא יִיכְלוּ יָדָעַי* *so that they could not touch*; Job xix. 3; Hos. v. 10.

This construction is more poetical than that under letter a. Comp. e. g. חוֹסִיף with וְ following in Gen. xxv. 1; xxxviii. 5; but without וְ in Hos. i. 6; Is. lii. 1; though it occurs also in common prose, as in Neh. iii. 20; Deut. i. 5; Jos. iii. 16; 1 Chron. xiii. 2.

c) Likewise Ἀσυνδέτως, but with the second verb in a close subordinate connexion in the *Future*, depending on the conjunction *that* implied. Job xxxii. 22, *לֹא יִדְעִיתִי אֲכַבֶּה* *I know not to flatter* (prop. *I know not to begin, that I should flatter = I cannot flatter*). 1 Sam. xx. 19, *וְשָׁלַשְׁתָּ הַיּוֹם* *and cause on the third day*, (that) *thou come down, for on the third day come down*. Is. xlii. 21.

In Arabic and Syriac this construction is very common,\* in Hebrew rare; but it was necessarily used in those cases where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, *לֹא תוֹסִיף יִקְרְאוּ לְךָ* *thou shalt not add (that) they shall call thee, for thou*

\* The Arabian says *volebat dilaceraret*, for *he would rend*; and so the Syrian *וָלַבְּלַב* *volebat tolleretur* (Luke xviii. 13), *he would lift up*, but oftener with the conjunction *that*, *וָלַבְּלַב* *he would come*. The Latin also may omit the conjunction in this case: *Quid vis faciam?* Ter. *Volo hoc oratori contingat*, Cic. Brut. 84. So in German [and in English] *Ich wollte, es wäre; Ich dachte, es ginge* [*I would it were, I thought it went*].

*shalt not continue to be called*; Num. xxii. 6, וְאֶתְּנֵהוּ בְּיָדֵינוּ וְנִסְרֹתָו אֵינִי אֶחָד לִי *perhaps I may be able, (that) we shall smite him, and I shall drive him out.*

All three constructions (letters *a*, *b*, *c*) and also another akin to that under letter *c*, are found alike in some verbs in Syriac. *He could go* may, for example, be expressed by *potuit et ivet* (letter *a*), *potuit ivi* (letter *b*), *potuit et iret* (not in Hebrew), *potuit iret* (letter *c*). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*, Is. xxxiii. 1, כְּהַרְסָהוּ \* *when thou shalt cease as a destroyer, e. to be a destroyer* = *to destroy*; † 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes began to grow dim* וְהָיוּ עֵינָיו כְּחֹזֶה *began (to grow) dim*. Of this construction is Gen. ix. 20, וְנֹחַל נָח אִישׁ הָאָדָמָה *and Noah began (to be) a husbandman*.

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare farther Gen. xxxi. 27, לָמַח בְּחֵבֶאֱתָ לְבָרֶיךָ *wherefore hast thou secretly fled*; xxxvii. 7, וַתִּשְׁתָּבֵט וַתִּקְשֹׁב *your sheaves stood around and bowed, for bowed around*; 2 Kings ii. 10, לָשֹׂא לְדָמָה *thou hast dealt hardly in asking, i. e. hast made a hard demand*. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, וְיִרְאֶה וְיִשְׂבַּע *he shall see and be satisfied (with the sight)*, and lxvi. 11, וְיִשָּׂא וְיִשְׂבַּע *that ye may suck and be satisfied (by that act)*; xxvi. 11.—Jer. iv. 5, וְקָרָא בְּקוֹלָם *means, call ye (and that) with full voice = call aloud*.

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on *כִּי* or *אֲשֶׁר* *that* (§ 152, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen*. On the omission of the conjunction before such clauses, see § 152, 4, c.

## SECT. 140.

### CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël*, *Hiphil*) has two accusatives (§ 136), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, וְכֶסֶף הָהָרִים צִלָּה *the mountains are covered with its (the vine's) shade*; 1 Kings xxii. 10, וַיִּלְבַּשׁוּם *clothed with garments (prop. made to put on garments)*;

\* For כְּהַרְסָהוּ (§ 20, Rem.) *Inf. Hiph. of הָרַס*.

† This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, b), where it is by no means to be taken (as is done by J. D. Michaelis) for a Grecism.

Ex. xxv. 40, אֲשֶׁר-אָתָה מְרַאָּה *which was shown thee* (prop. *which thou wast made to see*).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 134, Note). We may thus explain those cases, in which

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיַּגִּד לְרִבְקָה אֶת-דְּבָרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*; iv. 18, וַיִּגְדֵּל לְחֲנוּךְ אֶת-עֵירָד, *one bore (for his wife bore) to Enoch Irad*; xxi. 5, בְּהוֹלִיד לִו אֶת-יִצְחָק, *at the time of bearing (to τῷ τεκεῖν) to him Isaac*; xl. 20, יוֹם הַיּוֹלֵד אֶת-פָּרֹעַה, *the day when Pharaoh was born*; xvii. 5, לֹא יִקְרָא עוֹד אֶת-שֵׁמֶךָ אַבְרָם, *they shall no longer call thy name Abram*. Lev. xvi. 27; Jos. vii. 15.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 144); because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, חֲזוֹן קָשָׁה הוֹדִיעַ הוֹלִידִי, *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, *septuaginta septimanas destinarunt* (נִגְזְרוּ); Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6.\*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek), as בְּרִידָה לָאֵל *blessed of God* (τῷ Θεῷ), Gen. xiv. 19, Prov. xiv. 20, Neh. vi. 1, 7. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin, source*, in general, is often denoted) Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1; מִמֶּנִּי *a partē*, Gen. vi. 13; בִּי *by*, Num. xxxvi. 2, Is. xlv. 17. Sometimes this relation is expressed without a preposition with *accusat. instrumenti* (comp. § 135, 1, Rem. 3), as Is. i. 20, הָרֶבֶךְ הַזֶּה יִאָּכַל *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning. E. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; עָלָה *for to be brought up* (on the altar), Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

\* Comp. *Olshausen* Emendationen zum A. T., S. 24, 25.

# CHAPTER IV.

## CONNEXION OF THE SUBJECT WITH THE PREDICATE.

### SECT. 141.

#### MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21, יהוה האלהים *Jehovah* (is) *the true God*; Gen. ii. 4, אלה חלקות *this* (is) *the history*; ii. 12, זהב הארץ הוא טוב *the gold of that land* (is) *good*; Is. xxxi. 2, גם הוא חכם *also he* (is) *wise*!—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 119, 2).

More seldom the copula is expressed by the substantive verb היה. Gen. i. 2, and the earth was (היתה) waste and empty; iii. 1, the serpent was (היה) crafty; vs. 20. Also by יש and אין (which include the idea of the substantive verb) when the subject is the pronoun and the predicate is a participle (see § 131, 2, a).

On the *gender* and *number* of the copula see § 144.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 104, 1, Rem. 2); especially when there is no adjective of the required signification (§ 104, 1), e. g. קירוריו צין *his walls* (are) *wood* = *of wood, wooden*. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the constr. *st.*, before the predicate (קירוריו קירור צין). This full construction occurs Job vi. 12, אם עוז אבנים עוזי *is my strength the strength of stones?* Similar examples are: Cant i. 15, עיניך יונים *thy eyes* (are) *doves'-eyes*; Ps. xlv. 7, כסאך אלהים *thy throne* (is) *a throne of God* = *solium divinum*; \* second member (with the full construction) שבט מישור *a righteous sceptre is the sceptre of thy dominion*. So also especially with כ of comparison, as Ps. xviii. 34, רגלי כאילים *my feet like hinds' feet*; Is. lxi. 2, בגדיך כגזר *thy garments* (are) *like the garments of one treading the wine-press*; xxix. 4.

\* But see *Hengstenberg's Psalmen*, II. p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—Tr.

## SECT. 142.

ARRANGEMENT OF WORDS IN A SENTENCE; CASE  
ABSOLUTE.

1. The most natural arrangement of words in a **simple** sentence in calm discourse is properly this, viz. *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; **a** negative always immediately before it.\*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus:

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as Gen. i. 14, *יְהִי מְאֹרֹת let there be lights*, *זָרָה אֵיִם they howl (to wit) the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by ו (of course wherever the *Future* with ו is employed), *אֲשֶׁר* or *כִּי*; as Gen. iii. 1, *all beasts יְרָאָה אֲשֶׁר עָשָׂה יְהוָה which Jehovah had made*; ii. 5, *כִּי לֹא הִמְטִיר יְהוָה for Jehovah had not caused it to rain*.
- b) The adjective; and this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. iv. 13, *גָּדוֹל עֲוֹנִי great (is) my sin*.
- c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man*; Is. xviii. 5, *a ripening grape becomes the blossom*, viii. 14; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13, *some great thing had the prophet commanded thee*. Ex. xviii. 23.
- d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, *אֶזְכֹּר יְהוָה יְהוֹשֻׁעַ*; Judges v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in

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\* Rarely the object is inserted between the negative and the verb (Job xxii. 7 xxxiv. 23. Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

poetry. Ps. vi. 10, רְחֹץ תְּמַלְאֵהי רִקְקָה; xi. 5; Is. xiii. 18; xlix. 6. See Gesenius's Comment on Is. xlii. 24.

On the absence of inflexion in the predicate when put first, see § 144.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the 'genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, 'absolutely, at the 'beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*). E. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דְּרָכֹוֹ *God—perfect is his way, for God's way is perfect*; xi. 4; civ. 17;—the accusative, Ps. lxxiv. 17, *winter and summer—thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, אֶת־הָעָם הָעִבְרִי אָזָח *the people—he removed them*; xxi. 13, comp. Jer. vi. 19.\* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by ך as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסֵּפֶר שָׁנָיו וְלֹא חֹקֵר, sc. לָהֶם *the number of his years—there is no searching (to them)*. Gen. iii. 5.

The use of the participle in this manner is peculiar and resembles the Latin *ablative absolute*, Prov. xxiii. 24, יוֹלֵד חָכֶם וְרוֹשֵׁמָה *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice*. 1 Sam. ii. 13 כִּלְיָאִישׁ זָבַח וְכָהֵן יָבִיא נֹסֶר חֲבוֹתָיו *when any one brought an offering, then came the priest's servant*; ix. 11.

## SECT. 143.

### RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:

1. Collective nouns, e. g. עָם, גֵּוִי *people*, בֵּית, *family*, and nouns used as collective, as אִישׁ *men* (see § 106, 1), are usually,

\* Such a case absolute may also have לְ (*in respect to*) before it, e. g. Ps. xvi. 3, Is. xxxii. 1.

construed with the plural. Judges ix. 55, וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, וַיָּקֶם אֹרֶם. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל-הָאָרֶץ בְּיָדָם *the whole land* (i. e. its inhabitants) *wept*;\* 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33; xvii. 46; and *vice versa*, Job i. 14, הַבָּקָר הָיָה הֹשֵׁךְ *the cattle (cows) were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first § 144, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּתְאַבְּלוּ . . . וַיִּשְׁמַע הָעָם *and the people heard . . . and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 106, 2) are construed with the singular, especially the *pluralis excellentiæ*. Gen. i. 1, 3,† Ex. xxi. 29, בְּעֶלְיוֹ יָמוּת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, הָיָה קְהָלָה חָכָם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*‡ (comp. the feminine form with the collective meaning in § 105, 3, d). Joel i. 20, בְּהִמּוֹת שָׂדֵה הַצִּיֵּיט *the beasts of the field pine for* —. Job xiv. 19, הַשֹּׁטָף סִפִּידָהָ *its floods wash away*. Jer. xlix. 24, אֲדוֹנֶיהָ אֶבְלָה *pains have seized upon her*. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

\* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis obiecti*.

† אֱלֹהִים is construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon.

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βαλναι, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *fem. sing.*, like all its so-called *pluralia fracta* (collective forms).



4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. *לל* for *omnes* and *omnis*). Prov. iii. 18, תִּמְכִּינָהּ מְאֹדֶר *happy* (is every one of) *those who retain her*; xxvii. 16, צִמְדֶּיהָ; xxviii. 1; Gen. xxvii. 29; Ex. xxxi. 14.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form. Gen. xxix. 17, וְעֵינֵי לֵאָה רַבּוֹת, *and the eyes of Leah were tender*; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, שִׁפְתֶּיהָ נָעוּ, *her lips moved*; 2 Chron. vii. 15, עֵינֵי יְהוָה נִחַחוּ וְאָזְנִי קָשְׁבוּ, vi. 40; Micah vii. 10, עֵינֵי תִרְאֶינָה, *my eyes shall see*. Jer. xiv. 7; Is. i. 16; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

#### SECT. 144.

#### SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural*: the predicate in this case is not subject to inflexion. E. g.

- a) The verb: Is. xlvii. 11, בָּא עֲלֶיךָ רָעָה, *there comes upon thee evil*; Mic. ii. 6, לֹא יִסַּג כְּלָמוֹת, *reproaches do not depart*. Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְּהוּדִים, *and the Jews undertook*. 2 Kings iii. 26, חָזַק הַמִּלְחָמָה, *hard was the battle*. 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 142, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, אִם יֵצְאוּ בָנוֹת שִׁילוֹה, *when the daughters of Shiloh come forth*.
- b) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ, *righteous are thy judgments*; vs. 155, יִשְׁעָהּ . . . רְחוֹק, *far (is) salvation*. (The German also neglects, in this case, the inflexion of the adjective: *gerecht (sind) deine Gerichte*.)

- c) The participle as substantive: Gen. xlvii. 3, רֹעֵי צֹאן עֲבָדֶיךָ *shepherds (are) thy servants*. Also  
 d) The copula, when it precedes the subject.\* Is. xviii. 5, בֹּצֵר בְּחֹרֶץ יִהְיֶה נֶאֱדָר *the blossom becomes a ripening grape*; Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיֵּשְׁבוּ לְעִנְיָן וַיִּשְׁבְּבוּ אֲנָשִׁים; Gen. i. 14; Num. ix. 6.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 110, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אֲבֵל אֶמְלֵלָה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, עֹדֵר לָהּ רִמָּאִים . . . שְׁאֵל טַחְתָּח הָנָהוּ *Sheol beneath is moved . . . it stirreth up the shades to thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Levit. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִחַמֵּל (אָשֵׁר) בְּחַיִּילָהּ; xx. 26; after כִּי, vi. 20.

On the same principle pronouns which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases in which the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 140, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לְשֹׁתָהּ הָעֹצֵר רֶבֶךְ *at the door (is) sin, a lurker* (i. e. a lurking lion).—Eccles. ii. 7, חֲזָה לִי בְּנֵי-בֵיתִי חֲזָה *verna mihi sunt* (where חֲזָה *is* to be understood as *I have*). Gen. xv. 17, וַעֲלָטָה חֲזָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

## SECT. 145.

### CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun,—viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, רַב שָׁנִים יָרִיעִי הַקְּמָה *the multitude of years (i. e. many years) should*

\* Independently of this arrangement, the *וְהָא* standing for the *copula* is retained between *plur.* and *fem.* unchanged. Josh. xiii. 14, וְהָא נַחֲלָהוּ . . . אֲשֶׁר יְיָ *the offerings of Jehovah . . . that is his inheritance*. Comp. Jer. x. 8.

*teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, הַיְּחָדָה אֵלָיו פָּנָיו הַמִּלְחָמָה, *there was the battle-front against him, i. e. the battle was turned against him.* Is. vi. 4; Job xxxviii. 21.

With the substantive כָּל *the whole* and the numerals, this construction is almost universal; e. g. Gen. v. 5, וַיְחִי כָּל־יְמֵי אָדָם *and all the days of Adam were*; Ex. xv. 20; Gen. viii. 10.

2. When *several* subjects are connected by *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. xviii. 11, וְשָׂרָה וְאַבְרָהָם זָקְנִים *Abraham and Sarah (were) old.* When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיֵּבֹאוּ לֹחַ וּבָנָיו *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, וַתִּדְבֹר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron*; Gen. xxxiii. 7; xlv. 14. Rarely the preference for the *masc.* appears; Prov. xxvii. 9, וְשִׂמְדֻלֵּב וְקִטְרֹת וְשִׁמֶן *ointment and perfume rejoice the heart.* If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32; xxiv. 61; xxxi. 14; xxxiii. 7.

## CHAPTER V.

### USE OF THE PARTICLES.

#### SECT. 146.

Of the particles, as connected with the system of forms and inflexions (§§ 97–103), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

## SECT. 147.

## OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :

1. *Adverbs of place*: שָׁם there; הֵן, \* הֵנָּה and הֵנָּה, *hic*, here הֵנָּה and הֵנָּה *hithier*, the latter also *here* (from the Chald. הֵן *this*), הֵנָּה *thither*. *farther on* (prop. *to a distance*), hence הֵנָּה הֵנָּה (from *thence hithier*) on *this side of thee*, and הֵנָּה הֵנָּה (from *thence farther on*) *beyond thee*, 1 Sam. xx. 22. 37. Is. xviii. 2; שָׁם, more commonly שָׁמָּה above. שָׁמָּה below, שָׁמָּה upwards, שָׁמָּה downwards, חָוָּי outside, חָוָּי on the outside, שָׁמָּה and שָׁמָּה within, שָׁמָּה, שָׁמָּה before, on the east, שָׁמָּה behind, שָׁמָּה backwards, שָׁמָּה over against, שָׁמָּה to the right, שָׁמָּה on the right, שָׁמָּה on the west (prop. *on the side towards the sea*), שָׁמָּה and שָׁמָּה around, שָׁמָּה upright.

To many of these adverbs הֵן is prefixed, or the accusative ending הֵן, appended indicating respectively the relations *from* and *towards*. E. g. שָׁם there. שָׁמָּה *thence*, שָׁמָּה *thither*; חָוָּי outside, שָׁמָּה *outwards*. There are several which occur only with הֵן, appended, as שָׁמָּה, שָׁמָּה.

BOTH these additions, however, express also the relation of *rest* in a place, as שָׁמָּה sometimes *there* (not merely *thither*), שָׁמָּה on the right (not *from the right*). The הֵן is in both cases accusative ending (i SS, 2), and הֵן properly denotes *hanging off* from an object, and hence *being upon the side* of it like a *dextra et sinistra*, a *latere*, a *tergo*, and in French *dehors*, *dehors*, *dehors*.

2. *Adverbs of time*: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition are made to express relations of time; as שָׁם *then*, like *hinc*; הֵן *now*; שָׁמָּה *then* and *contr.* שָׁמָּה *hitherto*.

Exclusively such are; שָׁמָּה *at the time*, hence, *now*, *at this time* (also without the pure designation of time, like *vix*, *vix*), and *presently*, *soon*; שָׁמָּה (*this day*) *to-day*; שָׁמָּה, שָׁמָּה *at this day*, *now*; שָׁמָּה, שָׁמָּה *yesterday*, and then of *old*; שָׁמָּה *yesterday-evening*, *last night*; שָׁמָּה (from שָׁמָּה *three*, and שָׁמָּה) *three days ago*; שָׁמָּה *to-morrow*; שָׁמָּה *on the morrow*; שָׁמָּה *by day*; שָׁמָּה *by night*; שָׁמָּה and שָׁמָּה *in the morning*, *early*; שָׁמָּה *the whole day*, then *all the time*, *always*; שָׁמָּה *perpetually*, *always*, שָׁמָּה, שָׁמָּה *for ever*, שָׁמָּה, שָׁמָּה *continually*; שָׁמָּה *then*, with reference to both past and future time. שָׁמָּה *long since*, *formerly*, שָׁמָּה *do*, שָׁמָּה (*length*) *long since*; שָׁמָּה (*to repeat*) *again*, *repeatedly*, commonly yet with a negative *no more*; שָׁמָּה (*as one*) *at once*, *together*; שָׁמָּה *do*, שָׁמָּה *at*

\* Probably for שָׁמָּה, a hardened form of שָׁמָּה in *hoc* (*loc*); like שָׁמָּה *as*, *for* שָׁמָּה *in* *hoc*.

† Cant. iv. 1 שָׁמָּה שָׁמָּה שָׁמָּה *they lie along the declivity of Mount Gilead*, a *mont quasi pendente*. Comp. Soph. Antig. 411, *ἀνδράσιν ἐκπῶν δὲ πύργῳ*; Odys. xiii. 420 *ἐκ δὲ δόξασι ἀνδράσιν*.

*first*, אַחֲרַי כֵּן (*after it was so*) afterwards, מְהֵרָה speedily, מְהֵרָה *instantly*.

3. Adverbs for other modal ideas, as *a*) of quality: כֵּן (see above) and כֵּן *so*; מְאֹד *very*, יָדוּר *exceedingly, very*, יוֹתֵר *more, as too much*, כָּלֹה, כָּלֹה *wholly*, כְּאֵין, כְּמֵעַט (*about or near nothing, about i. e. within a little* = *wanting little*) *almost*, אֲפֹא *so, so then* (Job ix. 24), hence often used intensively in questions (see § 150, 2, Rem.), טוֹב and חַיִּטִּיב *well*, כֵּל (in connexion with other adverbs) *wholly, just*, as כְּלִיעוֹר *wholly (just) so long*, Job xxvii. 3.

b) Of quantity: הַרְבֵּה *much*, לָרֹב *abundantly*, הוֹן (*riches*) *richly*, יֵי followed by the genitive (prop. *sufficiency*), *enough*, הֵיכָּה *what is enough for thee*, רַבִּי *much, enough*; לְבַד, לְבַדִּי (*in separation*) *alone*, the former also with suffixes, as לְבַדִּי *I alone*; יַחַד *together*.

c) Of asseveration: אָמֵן *truly*, אֵבֶן (prop. *Inf. Hiph.* from עִיֵּן, for אֵבֶן *certainly, indeed*) and by apocope אֵה; אָבֶל *truly*, also (corrective) *nay rather, immo* Gen. xvii. 19; 1 Kings i. 43; אֲיֵלִי *perhaps*.\*

The expression of asseveration may easily pass over into that of *opposition* (comp. *verum, vero*) and of *limitation*; and hence some of the above-mentioned affirmative particles are partly *adversative* and *restrictive*, as אֵה *only*, אֵבֶן, אָבֶל (especially in later usage) *but*. Most strongly adversative is אֵינִים *on the contrary* (the LXX οὐ μὴν ἀλλὰ), thus used almost exclusively in the Pentateuch and Job. Restrictive also is כֵּן (used before adjectives like אֵה) *merely, i. e. only*.

d) Of cause: עַל-כֵּן, לְכֵן, לְכֵן, *therefore*. e) Of accession: גַּם *also*, and (more poetical, and expressive of accession) אֲדֹה *adeo, yea more, even*, —both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 149.

5. Interrogative adverbs include all the former classes: thus the question may relate to *place*, as אֵי, אֵי, *where*? the first with *suff.* אֵי *where (is) he?* so אֵי הוּא, אֵי הוּא, אֵי הוּא *where?*—אֵי מָה *whence?* אֵי מָה (from אֵי מָה) *whither?*; to *time*, as מָה *when?* מָה *until when?* *how long?* מָה, the same; to *quality*, as אֵי, אֵי *how?*; to *quantity*, as מָה *how much?* *how often?*; to *cause*, as מָה and מָה (§ 97, 3) *wherefore?*—Respecting the pure interrogative particles הֵ, אֵם, see § 150.

Most of these interrogative particles are formed by prefixing אֵי, אֵי, which in itself signifies *where* (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending הֵ, of the prefix הֵ, and of the relative אֵי, are formed whole classes of correlative adverbs, as הֵ *here*, מֵ *hence*, אֵי *where?* אֵי *whence?* אֵי *whether?*

\* Compounded of אֵי and לֵי = לֵא, comp. Aram. הֵי לֵי *whether not, perhaps, μήποτε*. It is once employed in the sense of אֵי לֵי (*if not* in Num. xxii. 33, then *whether not, (who knows) whether not, consequently perhaps, expressing doubt, solicitude, and also hope*.

*whence* (relative); **שם** *there*, **שָׁמָּה** *thither*, **שָׁמָּה** *thence*, **שָׁמָּה** *where*, **שָׁמָּה** *whither*, **שָׁמָּה** *whence*.

## SECT. 148.

## CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place &c., but also to qualify single words, as adjectives, e. g. **טוֹב מְאֹד** *very good*, and even substantives (like *ἡ χθὲς ἡμέρα*). With the latter they stand either *a*) in apposition (but commonly after them), **הַנֶּחֱמָה הַזֶּה** *innocent blood* 1 Sam. xxv. 31, **אֲנָשִׁים מְעָט** *a few men* Neh. ii. 12, **חָכְמָה רַבָּה מְאֹד** *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, **דָּמֵי הַנֶּחֱמָה** *innocent blood* 1 Kings ii. 31, where the adverb is treated *substantively*, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. **בְּכֵן** *in the so* = **כֵּן**, Esth. iv. 16; **אֶל־הַנֶּחֱמָה**, prop. *for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. **מְאֹד מְאֹד** *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, **מִנְּשָׁה מִנְּשָׁה** *lower and lower* Deut. xxviii. 43, **מְעָט מְעָט** *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 139, Rem. 1.

## SECT. 149.

## OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: **לֹא** = *οὐκ* *not*, **אֵל** = *μή* *that not*, **אֵין** = *ישׁ לֹא* *there is not*, **עַד** *not yet*, **אֵין** *no more*. Almost exclusively poetic are **בֶּל**, **בְּלִי** *not*; negative conjunctions, **אֵל**, **כֵּן**, **לִבְלִיתִי**, *that not*.

We subjoin a more particular view of the use of these words:

**לֹא**, like *οὐ, οὐκ*, is used principally for the *objective, unconditional* negation, and hence with the Future expresses *prohibition* (§ 125, 3, c).—In connexion with **בֶּל**, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Gen. iii. 1, **לֹא תֹאכְלוּ מִכָּל עֵץ הַגָּן** *ye shall eat of no tree of the garden*. Ex. xii. 16, **לֹא יַעֲשׂוּ עֲמָלָאֲכָה** *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15; Prov. xii. 21; xxx. 30. (The nega-

tive is here closely connected with the verb, and *and there does not happen any thing* is = *there happens nothing*. So also *לֹא יֵשׁ אֵין* = *there is nothing new*. But the case is different when *כֹּל* is made definite, where it means *all, the whole*. Num. xxiii. 13, *כֹּל לֹא רָאָהוּ*, *all of him (his whole) thou shalt not see* (but only a part). On the use of *לֹא* in interrogative sentences, see § 150, 1.

On the position of *לֹא* in the clause, see § 142, 1, and Note.

*אֵין* is properly *אין*, Lat. *ne*, for the *subjective* and *dependent* negation,\* with reference to the views and feelings of the speaker,—hence exclusively with the *future*. The phrase *אֵין בָּאָה ne veniat*, may stand either for *he shall not come*, or for *may he not come*, see above § 125, 3, c, and § 126, 2.

Sometimes it stands absolutely, without the verb (like *אין* for *אין אֵין* *טוֹטוֹ גִּיָּהֵרְטֵי*), *may I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, *אֵין בְּנֵי אֵל* *not so, my daughters*. On the interrogative use of it, see § 150, 1.

*אֵין* is the negative of *יֵשׁ* *there is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, *אֵין־יוֹסֵף בְּבֹר*, *Joseph was not in the pit*; Num. xiv. 42, *אֵין יְהוָה בְּקִרְבְּכֶם*, *Jehovah is not among you*. The same formulas are expressed positively with *יֵשׁ* and negatively with *אֵין* as Gen. xxxi. 29, *יֵשׁ־לִּי אֵל* *it is in my power* (prop. it is in the power of my hand; Neh. v. 5, *אֵין לָנוּ כֹחַ* *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to *אֵין* as suffixes; as *אֵין־אֲנִי* *I am not, I was not, I shall not be*, *אֵין־אַתָּה*, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in *אֵין*; Ex. v. 16, *אֵין נָתַן עֹבֵד* *straw is not given*; vs. 10, *אֵין־נִתֵּן* *I will not give*; viii. 17: Deut. i. 32. γ) As *יֵשׁ* sometimes signifies *to be present, to be near* or *at hand*, so *אֵין* is used in the contrary sense *to be not present* or *at hand*; *אֵין־הוּא* *he was not present* = *was no more*, Gen. v. 24.

From *אֵין* is formed by abbreviation the negative syllable *אֵי*, employed in compounds as a prefix: it is found in Job xxii. 30, *אֵי־נָקִי* *not guileless*. In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative *אֵין* from *אֵין*, see p. 272.

*לֹא־יֵשׁ* (prop. constr. *st.* with the ending *—* (§ 88, 3, a) from *לֹא־יֵשׁ* *want, non-existence*, stem-word *לֵשׁ*) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as *לֹא־אֵכַל* *to eat*, *לֹא־אֵכַל* *not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

*מִן* (*removing, a clearing away*) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4; xix. 15); or after verbs signifying *to fear, to beware* (like *δεδωκ' αὐτῷ, vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *וְעַתָּה מִן־יָדְךָ וְעַתָּה* *and now, lest he stretch forth his hand*.

## 2. Two negatives in the same sentence, instead of destroying

\* This view of *אֵין* is omitted in Gesenius's last edition, and in Rödiger's. Tr.

each other as in Latin, [and English] make the negation stronger, like *οὐκ οὐδέεις, οὐκ οὐδαμῶς*. 1 Kings x. 21, *כֶּסֶף לֹא נִחְשָׁב לְמֵאִמָּה* *silver was not at all regarded for anything* (in the parallel passage, 2 Chron. ix. 20, *לֹא* is omitted). Ex. xiv. 11.—Zeph. ii. 2, *בְּתָרָם לֹא יָבוֹיָא* lit. *before there shall not come*, (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, *בְּלֹא יֹשֵׁב* prop. *without no inhabitant*.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth*. Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 151, 4).

#### SECT. 150.

##### OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered, e. g. 2 Sam. xviii. 29, *שְׁלֹמֹה לְנֶעֱר* *is it well with the young man?* Gen. xxvii. 24, *אַתָּה זֶה בְּנִי עֵשָׂו* *art thou my son Esau?* This is somewhat more frequent when the sentence is connected with the previous one by *וְ*; Jon. iv. 11, *וְלֹא אֶחָדָם* *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and when it is introduced by the particles *בִּם* (Zech. viii. 6) and *אִם* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*). Job xiv. 16, *לֹא תִשְׁמָר עַל־חַטֹּאתַי* *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with *אֵל*, in expectation of a negative answer, 1 Sam. xxvii. 10, *אֵלֶּיךָ שָׁתַתֶּם חַיִּים* *ye have not then made an excursion in these days?\**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

\* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. II. x. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are *ἤ*,



Respecting הָ and its original demonstrative signification (being related to the article), see § 98, 4.

Probably הֵּ where? sprung from a negation; full form הֵּינָּהּ (hence הֵּינָּהּ whence?), prop. *not there, is not there*,—uttered interrogatively, *is not there?—where is?* הֵּינָּהּ *is he not there?* for *where is he?* Job xiv. 10, *man dies* וְהֵּינָּהּ *and where is he?*—וְהֵּינָּהּ *and he is no more*. In Arabic הֵּ has become an interrogative pronoun = הֵּינָּהּ *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of הֵּינָּהּ into הֵּ see § 149.

2. Most commonly the simple question begins with *He interrogative* הֵּ,—the disjunctive question with הֵּ followed in the second clause by אִם (אִם—הֵּ = *utrum—an?*), as in 1 Kings xxii. 15, אִם־נִחְדָּל . . . . הֵּינָּהּ *shall we go . . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:

The הֵּ is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered* (הֵּינָּהּ לְבַיִתִּי) *my servant Job?* Often the inquirer expects a negative answer (*num?*), which may be expressed in the tone itself; Gen. iv. 9, אֲנִי אֶכְרִי *am I the keeper of my brother?* Job xiv. 14, *if a man die*, הֵּינָּהּ *will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, הֵּינָּהּ *shall thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, 'וְהֵּינָּהּ *thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; הֵּינָּהּ *nonne?* *is it not so?* for הֵּינָּהּ *behold!* 2 Kings xv. 21; xx. 20; comp. 2 Chron. xxvii. 7; xxxii. 32.\* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; when it corresponds, in effect, with the negative form of the question in English: compare the use of הֵּינָּהּ *γὰρ* and הֵּינָּהּ *οὐ* for *is not?* and of the Lat. —*ne* for *nonne?*† Job xx. 4, הֵּינָּהּ *dost thou (not) know this?* This simple question is very seldom introduced by אִם, and then always in connexion with something already implied which gives a disjunctive sense, like our *or perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

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*num* (= *nunc*), *an* (probably, perhaps); originally negative and then interrogative,—*οὐκ*, *μή*,—*ne*, in German *nicht wahr?* (not true?) *nicht?* (not?).

\* In a similar manner הֵּינָּהּ *what?* [*why?*] spoken with indignation expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, הֵּינָּהּ *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of הֵּינָּהּ is very frequent in the Arabic.

† See Heindorf ad Plat. Phædr. 266. Heusinger ad Cic. de Off. iii. 17.

The *disjunctive* question (*utrum—an?*) is usually expressed under the form  $\text{אִם}—\text{וְ}$ , also  $\text{אִם־וְ}$ , Job xxi. 4, with emphasis on the first question  $\text{אִם־וְ}—\text{אִם־וְ}$ , xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with  $\text{אִם}$  or before the second clause, Job xvi. 3; Eccles. ii. 19.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes  $\text{וְ}$  (*whether*), Gen. viii. 8; Ex. xvi. 4, and  $\text{אִם}$ , Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether—or*)  $\text{אִם}—\text{וְ}$ , Gen. xxvii. 21, and also  $\text{וְ}—\text{וְ}$ , Num. xiii. 18.—The formula  $\text{אִם יֹדֵעַ אֲנִי}—\text{וְ}$  (*who knoweth whether—not, is also used affirmatively like the Lat. nescio an, Esther iv. 14.*

For interrogative adverbs of place, time, &c. see § 147, 5.

The words  $\text{עַתָּה}$  (§ 120, 2) and  $\text{אֲמַאיְנָה}$  *quite, then*, serve to give animation or intensity to a question (like *now, tandem, Eng. then, now*); as  $\text{עַתָּה אֲמַאיְנָה}$  *what aileth thee now? quid tibi tandem est?* Is. xxii. 1;  $\text{אֲמַאיְנָה אֵינִי}$  *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is  $\text{לֹא}$  *no*, Gen. xix. 2.

#### SECT. 151.

##### OF THE PREPOSITIONS.

1. The *simple*\* prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time, cause, &c. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second), which take also the signification of the other.

a) The most important prepositions of *place* are:

α) Of *rest* in a place,  $\text{בְּ}$  *in, by, at*,  $\text{עַל}$  *upon and over*,  $\text{תַּחַת}$  *under*,  $\text{אַחֲרַי$  *after*,  $\text{לְפָנַי}$  *before*,  $\text{נֶגְדַּי}$  *before, opposite to*,  $\text{אֵצֶל}$ ,  $\text{אִתּוֹ}$  *with* (*apud*),  $\text{בְּיָד}$ ,  $\text{בְּעֵר}$ ,  $\text{בֵּין}$  (prop. *in separation from*) *about* (*ἀμφί*), *behind*,  $\text{בֵּין}$  *between*,  $\text{עַל־בֵּין}$  *on the other side of, beyond*.

β) Of *motion*,  $\text{מִן}$  *from*,  $\text{אֶל}$  and  $\text{לְ}$  *to, towards*,  $\text{עַד}$  *unto, as far as*,—and also (from the former class)  $\text{בְּ}$  *to* (*usque ad*),  $\text{עַל}$  *upon, towards*.

γ) Very many of the above-mentioned prepositions express also relations of *time*, as  $\text{בְּ}$  *in, within*,  $\text{מִן}$ ,  $\text{אֶל}$ ,  $\text{עַד}$ .

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\* Among these we reckon such forms as  $\text{לְפָנַי}$ ,  $\text{לְאַחֲרַי}$ , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g.  $\text{מִלְפָּנַי}$  *from before*.

c) Of those which denote other relations we may mention, כְּ *as* (כִּי, according to), יחד *together with, with*, וְיחד *besides*, בְּלִצְרִי *without, besides*, לְמַעַן *on account of*, עֲצָב (prop. *as a reward*) *for, because*.

2. The *composition* of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a *change* of relation, but also the *local* one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès*.\* So

a) With מֵאַחֵר: מֵאַחֵר *away from behind*, מֵבֵין *out from between*, מֵעַל *away from upon or above*, מֵעֵבֶר, מֵאַחֵר *de chez quelqu'un*, מִתַּחַת *away from under*.

b) With אֶל (more seldom): אֶל אַחֲרַי *to behind or after*; לְ מוֹדָע *without, i. e. on the outside of*, אֶל מוֹדָע *forth without*, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them לְ (more seldom מִן) and again become prepositions. E. g. מֵעַל (adv.) *above*, לְ מֵעַל *above*, מִתַּחַת (adv.) *below*, לְ מִתַּחַת (prep.) *below, under*, מוֹדָע לְ (prep.) *without*, לְבַד *separately, aside*, מִן לְבַד *aside from, besides*.

This accessory preposition may also precede the adverbial form; e. g. מִן לְבַד = מֵעַל *besides*, מִן לְבַד *without*, Syr. *صَحْ* rarely it is wholly wanting, as מִתַּחַת *for* מִתַּחַת, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 137) and the most important idioms connected with them.†

\* When the Hebrew says, *he took the offering מֵעַל הַזֶּבֶחַ from upon the altar (away from the top of the altar)*, he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

† In the Syr. *صَحْ* means over as preposition, but *صَحْ* above as adverb (see Hoffmanni Gram. Syr. p. 280 ult.). The Hebrew in like manner says לְמִן *from (a starting point) onward*, for מִן, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

‡ For fuller information, Gesenius's Lexicon must be consulted.—Ta.

a) **א**, which has the greatest variety of significations of all the prepositions, denotes, 1) prop. rest in a place (*ἐν*), hence *in* with reference to time, and to state or condition, as **בְּאַרְץ**, **בְּרֵאשִׁית**, **בְּתֵלֹם**,—with reference to a company, or number of individuals, *among*, e. g. **בְּגוֹיִם**,—with reference to bounds or limits, *within*, as **בְּשַׁעְרֵים** *within the gates*,—of high objects, *upon*, as **בְּשׂוֹסִים** *upon horses*, Isa. lxvi. 20; rarely it has all these significations after verbs of motion = *ἐς* (like *ponere in loco*). The Hebrew says **א** to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, *ἐν ποταμῷ*, *ἐν γαστρὶ* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*), **ב** *in* the manner, *in* the model or rule, for *after* the manner or model (comp. *ἐν τῷ νόμῳ*, *hunc in modum*), as **בְּדִבְרֵי** *according to the command*, **בְּעֲצַת** *according to the counsel of any one*, **בְּצַלְמֵנוּ** *in (after) our image, after our likeness* Gen. i. 26; vs. 27 and v. 1, 3, *Adam begat a son* **בְּצַלְמוֹ**. Somewhat different is the signification in Gen. xxi. 12, *in Isaac thy seed shall call themselves*. In this signification of the particle is to be understood **γ** the **א** *essentia* or *pleonasticum* of the grammarians, which every where means, *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham, &c.* **בְּאֵל** *as God Almighty*. Isa. xl. 10, *the Lord will come* **בְּזִק** *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct or behave as*), Eccles. vii. 14, *in the day of joy* **בְּיוֹם** *be thou joyful*; Ex. xxxii. 22, *thou knowest the people* **בְּרַע** *that they are evil*; Job xxiii. 13, *he is one* **בְּאֵד** *[without a rival]*. (In Arabic this idiom is frequent; see *Theas. Ling. Heb.* p. 174).

2. *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; **בְּ** = *ἐν ποταμῷ*, *by the river*, Ezek. x. 15; **בְּעֵינֵי** *in the eyes of* = *before the eyes of one* (*ἐν ὀφθαλμοῖς*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*: it differs, however, both from **אֶל** *to, towards*, and **עַד** *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of **אֶל**), and yet does not fix attention specially upon this point, as is done by **עַד**. Gen. xi. 4, *a tower* **בְּשָׁמַיִם** *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects. E. g. **אָרַז** *to lay hold on*, **נָגַע** *to touch*, **שָׁאַל** *to ask at, to consult*, **קָרָא** *to call upon*, **רָאָה** *to look upon*, **שָׁמַע** *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as **בְּ** *to rejoice on account of*, i. e. *to have joy in something*.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality (with)*, readily connects itself. Gen. xxxii. 11, *with my staff* **בְּמַקְלִי** *I passed over this Jordan*. Ps. xviii. 30, *by thee* **בְּךָ** *have I rushed upon troops*. Verbs of *coming* and *going*, with **א** (*to come, or go, with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) **עַל**, which is most nearly related to **אֵל**, signifies *upon* (*ἐπὶ*) and *over* (*ὑπὲρ*); very frequently of motion (down) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome*, *afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set* or *appoint over* (*commission*), as **עַל** **וָקָדְרִי**,—*to pity*, *to spare*, as **עַל** **דָּוִד** (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity*, *after*, *according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering*, *protecting*, **עַל** **בְּמָחֶה**, **עַל** **גִּן** (prop. *to place a covering, a shield, over*); and also with those of kindred meaning, as **עַל** **לְבָרֶחַם** *to contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at*, *by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending *over*; e. g. **עַל** **דָּרְיָם** *by the sea* [or as we may literally render it *on the sea*]; but also where this is not the case, as **עַל** **יָד**, like our *on the side*. Hence it expresses the relation of motion to the object *at* which it terminates,—*to*, *towards*, so that in the later Hebrew style and in poetry it is often used for **אֵל** and **לְ**; e. g. Job vi. 27; xix. 5; xxii. 2; xxxiii. 23.

c) **מִן** (§ 100) indicates *motion*, *removal*, *away from* any thing. Its fundamental signification is *separation from a whole*, *derivation*, *descent*. As *constr. et.* of the noun **חֵן** *part*, it properly means *part of*, hence *off*, *from*, used at first with reference to the part which is taken from the whole, as to *give*, to *take part of* = *from*. Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. **מִן** **זִקְנֵי יִשְׂרָאֵל** *some of the elders of Israel*, **מִן** **דָּמָם** *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one*, *none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one*, *not the least*, prop. *not even a part, a piece, the least portion, of one*. Lev. iv. 2; Deut. xv. 7; Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of **אֵל**, **עַד**, and is employed not merely after verbs which express actual motion, as to *depart* (*from*), to *flee* (*from*), but also those of kindred signification, as *to be afraid*, *to hide*, *to beware*: comp. in Gr. and Lat. *καλύπτω ἀπὸ*, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*), as **מִן** **מִיָּמֵינוּ**, Job xxxviii. 12, *from the beginning of thy days onward*; or it may mean *next from*, i. e. *immediately after* (*ἐξ ἀπλοῦ, ab itinere*), as **מִן** **מִיָּמֵינוּ**, Ps. lxxiii. 20, *immediately after awaking*. Gen. xxxviii. 24, **מִן** **מִשְׁלֹשׁ חֳדָשִׁים** *after three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 147, 1. For its use in the expression of comparison, see § 117, 1.

d) **אֵל**, **לְ** (prop. *regions, directions*, hence *towards*), denotes *motion*,

and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it (in the former case equivalent to  $\text{עַד}$ , e. g.  $\text{אֶל-פִּיָּו}$  *even unto his mouth* Job xl. 23, in the latter to  $\text{אֶל-הָיָה$ , e. g.  $\text{אֶל-חֶבְרוֹן}$  *to go into the ark*) or not.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him*  $\text{אֶל-בְּרִיַם}$  *by the great waters in Gibeon*. It is so used especially in the formula  $\text{אֶל-הַמָּקוֹם}$  *at the place*, Deut. xvi. 6; 1 Kings viii. 30;  $\text{אֶל הַחָרָי}$  *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. *eis*, *es*, for *en*, e. g.  $\epsilon\varsigma\ \delta\acute{o}\mu\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\epsilon\iota\tau\epsilon$ , Soph. Ajax. 80. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

e)  $\text{לֵּ$  (an abbreviation of  $\text{אֶל}$ , but more commonly used in the tropical significations), *to*, *towards*, denoting motion or merely direction, either of physical objects or of the mind: hence employed as a sign of the dative, and also of the genitive of possession (§ 113), and then with the signification *with respect to*, *on account of*, *in behalf of*. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go*, *to flee*, especially in the *Imperative*, e. g.  $\text{לֵּךְ לֵּךְ}$  *go, get thee away*,  $\text{לֵּךְ בְּרַדְךָ}$  *flee (for thy safety)*: but also after other verbs, as  $\text{לֵּךְ כְּחֵדְךָ}$  *be thou like* Cant. ii. 17. It is a solecism of the later style (common in Syriac), when active verbs are construed with  $\text{לֵּ$  instead of the accusative, as  $\text{לֵּ אֲכַל}$ , Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at*, or *in*, with reference to place and time; as  $\text{לֵּ יְמִינְךָ}$  *on thy right*,  $\text{לֵּ עֶרֶב}$  *at evening*. On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

f)  $\text{כֵּ}$  (as an adverb, *about*, *nearly*), as a prep. *as*, *like to*; for denoting similarity it is doubled  $\text{כֵּ-כֵּ}$  *as—so*, and also *so—as* in Gen. xlii. 18, in later authors  $\text{כֵּ-כֵּ}$ ; *according to*, *after*, from the idea of conformity to a model or rule; as a designation of time, *about* (*circa*). A pleonastic  $\text{כֵּ}$  or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies.  $\text{כֵּ מְעַט}$  is indeed =  $\text{מְעַט}$  *little*, but prop. *as a scrap*; Neh. vii. 2, *for he was*  $\text{כֵּ אִישׁ אֱמֶת}$  *as a true man* must be.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g.  $\text{כֵּ}$ , Is. xlviii. 14, *he will do his pleasure on Babylon* ( $\text{בְּבָבֶל}$ ), *and his arm on the Chaldeans* ( $\text{בְּכַשְׂדִּים}$  for  $\text{כֵּ כַשְׂדִּים}$ ). Hab. iii. 15, Job xii. 12. So also  $\text{לֵּ}$ , Job xxxiv. 10, Is. xxviii. 6;  $\text{מִן}$ , Is. xxx. 1; Gen. xlix. 25;  $\text{מִן}$ , Is. lxi. 7.

The numerous ellipses which have been assumed of the various prepositions, are in the highest degree uncritical. Even the cases in which it

has been customary to supply וְ, especially after כִּי, are all to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative.

# SECT. 152.

## OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of וְאֲשֶׁר and כִּי (§ 102. 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion: \* hence the various uses of certain favourite conjunctions (particularly וְ, כִּי, אֲשֶׁר), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles.

Of the most extensive application is וְ, וְ (§ 102, 2):†

a) Properly and usually *copulative* (and), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19; Cant. ii. 11; v. 6; Is. xxvi. 17.

As connecting words it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, בְּרָמָה וּבְעִירָהּ in *Ramah and* (= *even*) *in his own city*, 2 Sam. xiii. 20; Amos iii. 11; iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the εἰς δὲ σύνθεσις of the grammarians), as Gen. iii. 16, *I will multiply* יַרְבֵּן וְיָרֵבן *thy pain and thy conception*, i. e. *the pains of thy pregnancy*.

\* Comp. § 105, 1, Rem. § 144, Rem. 1.

† See fuller particulars on the use of *Vav copulative* in Gesenius's Thesaurus I. p. 393 et seqq.

b) *Adversative* (and yet, while yet); Judg. xvi. 15, *how canst thou say I love thee* אָהַבְתִּי אֶתְּךָ וְלִבְּךָ אֵין אִתִּי and (yet) *thy heart is not with me* (i. e. while yet), Gen. xv. 2; xviii. 13.

c) *Causal* (for, because); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them.* Is. xliii. 12, *ye are my witnesses* וְאֲנִי-אֵל and I (am) God, that I am God.

d) *Inferential* (then, so then, therefore); Ez. xviii. 32, *I delight not in the death of him that dieth* — וְהָשִׁיבוּ therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, and he said וְקַחוּ-לָכֶם מֶלֶךְ then take meal; Ps. iv. 4, וְיָדַעְתֶּם then know ye; ii. 6, 10; 2 Sam. xxiv. 3.

e) *Final* (in order that, so that); in this sense chiefly with the cohortative or jussive (§ 126).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי = ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while that אֲשֶׁר is generally a relative pronoun and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֶת; Josh. ii. 10, אֶת אֲשֶׁר-הוֹדִיטָם וְהוֹדִיטָם we have heard (id. *quod exsiccavit*) that *Jehovah hath dried up*,—more commonly אֲשֶׁר אֲשֶׁר, and still oftener כִּי אֲשֶׁר. Hence the following uses of כִּי; a) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר, 1 Sam. xv. 20); b) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of ὅταν [Eng. *when* = *if*, differing only in the form of representation], Job xxxviii. 5, comp. iv. 18 (seldom אֲשֶׁר, Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.; c) *causal*, *eo quod, because*, fully כִּי אֲשֶׁר, רִצֵּן אֲשֶׁר, *propterea quod*, also *for* = γὰρ; repeated (כִּי — כִּי, Is. i. 29, 30, כִּי — כִּי — because—and because, Job xxxviii. 20), when more than one cause for the same thing is assigned; d) *adversative* (in which sense כִּי only is used) either α) after a negative, *but*,—prop. *but it is because*, e. g. thou shalt not take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land,=*for* thou shalt go, &c. the former being prohibited *because* the latter is to be done; or β) where negation is only implied, e. g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but*,—*but no*,—*for surely* (ἀλλὰ γὰρ) Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c. Job xxxi. 18. See on אֲשֶׁר כִּי below in No. 2, i.

2. We will now arrange the remaining conjunctions according to their significations, exhibiting together, however, the different uses of each wherever it may be first presented. We must here



confine ourselves to a brief general notice, leaving the more complete view, with references and proofs, to the Lexicon.\*

a) *Copulatives*: besides ׀, ׀, the properly adverbial forms ׀ also, and ׀ intensive, *there is added, wholly, even*, once combined ׀-׀ and even also, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. ׀ ׀ both the two, ׀ ׀ all together. It also merely gives emphasis to the following word; Gen. xxix. 30, and he loved ׀-׀ Rachel (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12, ׀-׀ is prop. *add that, hence not to mention, needum*,—according to the connexion, *much more, much less*.

b) *Disjunctive*: יֵאֵל or (etym. *free will, choice*, hence prop. *vel*, but also *aut* exclusive, 2 Kings ii. 16). Sometimes it stands elliptically for יֵאֵל or (be it) *that*, or (it must be) *that*, when it may be rendered *unless that*, s. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX *ἐὰν δι*, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on יֵאֵל, § 147, 3, Note). Repeated, יֵאֵל — יֵאֵל, *sive — sive*, it is the same as אִם — אִם.

c) Temporal: עַי אֲשֶׁר = *ore, quam* (see above), for which more rarely used the conditional particle אִם (Is. iv. 4; xxiv. 13); עַד עַי, עַד אֲשֶׁר, עַד אֵם, עַד אֲשֶׁר אֵם *until that when, yet also during, so long as*, the same, אֲחֵרֵי עַד אֲשֶׁר *after that, מאַז, מֵאָז (for עַד אֲשֶׁר) since that,* בְּתוֹכָם and תוֹכָם *before, קִדְמָה, קִדְמוֹת אֲשֶׁר־לפני* before (Ps. cxxix. 6).

d) *Causal*: (besides עַי and אָשֶׁר, No. 1, e, c) אָשֶׁר *because*, or merely עַי, with the omission of אָשֶׁר (§ 102, 1, c), Ps. xlii. 7; xlv. 3. עַי-עַי (Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20), and אָשֶׁר-עַי (Job xxxiv. 27), for עַי-עַי, אָשֶׁר; עַי-עַי, אָשֶׁר, *for the circumstances that*=*for this cause that*, and emphatically אָשֶׁר אָשֶׁר, עַי-עַי, אָשֶׁר, *prop. on the account, that*), and עַי (therefore that), eo quod, *because*, עַי (prop. as a reward that) that.

e) *Final*: **לְמַעַן** *to the end that*, **בְּעֵבֶר** *in order that* (also causal), **כִּי** *that = in order that* (see above), perhaps **לֵךְ**, 1 Kings vi. 19. With a negative force: **אַל**, **פֶּן** *that not, lest* (§ 149).

f) *Conditional*: principally **עַל** and **אִם** (for which rarely **אִלּוּן**), *if*. The first (which is also a particle of interrogation, § 150, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—*as, if I do—have done—shall do*; on the contrary, **אִם** † expressly implies that it is not so, is not done (*if I should do—had done*), at least that it is very uncertain and even improbable. Hence **עַל** may properly stand where **אִם** would express the thought

\* See especially Gesenius's Heb. Lexicon.

† See on these groups of particles *Gesenius's* Thesaurus II. p. 692.

‡ לֵב, in full לֵבָא, is radically not different from לֵבָא, לֵב, *not*; hence it becomes, when uttered interrogatively, first an optative particle (§ 133, 2), as לֵב רַחֲמֵי nonne vivat? for *would that he were alive*, then a conditional particle, *if he were alive* (which is however not the case).

more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12), but **לִי** cannot be used for **אֲנִי**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אֲנִי** is always used; Ps. vii. 4-6, — **אֲנִי־עֹשֵׂה־יָדַי וְאֲנִי־יֹדֵעַ** *if I have done this—then let the enemy persecute me, &c.*

g) *Concessive*: **אֲנִי**, with the *Pret.*, even *if* (= *though*) *I am*, Job ix. 15, with the *Fut.* (*though one were*), Is. i. 18; x. 22; **כִּלְ** (for **כִּלְ־אֲשֶׁר**), *although*, Job xvi. 17; **גַּם כִּי** *even when, although*.

h) *Comparative*: **כַּאֲשֶׁר** *as, quemadmodum*, with **כֵּן** in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—**כַּאֲשֶׁר** may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and **כֵּן** in the apodosis, Obad. 15. Exact conformity is expressed by **שֶׁ־כָּל־עֲצָמָה** *in all points as*, Eccles. v. 15.

i) *Adversative*: (see on the adverbs, § 147, 3). Decidedly belong *here*, **כִּי־אֵלֶּם** *only that—but, nevertheless*, and the difficult combination **אֲנִי־כִּי**, prop. *that if, for if*, most frequently *but if*, in the sense of **כִּי** explained under No. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly . . . 2, but if* (**כִּי־אֵלֶּם**) *his delight is in . . .* Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but—except* (after a negative), xxxix. 9; xxviii. 17.

k) On the *interrogative* particles see § 150, and

l) The *optative* particles above under letter f.

3. A certain brevity and incompleteness\* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form **יַעַן־אֲשֶׁר** *on the account, that = because*, we have the shorter **יַעַן** or **אֲשֶׁר**; instead of **כַּאֲשֶׁר** *as* (conj.), **כִּי** Is. lxi. 11, and **אֲשֶׁר** Ex. xiv. 13; 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

a) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, then they will die*,—for, if they drive them hard, they will die. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.

\* More rare is pleonasm, or an unnecessary fullness of expression; e. g. **כִּי־אֵלֶּם**, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (prop. *if it is that*) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. **כִּלְ־קַבְּלֵהּ** (Germ. *alldieweil*) *wholly—for—that = because*, **כִּלְ־קַבְּלֵהּ־זֶה** *just for this = therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in **יַעַן וְיַעַן** *because, even because* Lev. xxvi. 43.

- b) Where comparison is expressed : Ps. xiv. 4, אֲכָלִי עַמִּי אֲכָלֵי לֶחֶם, *who devour my people (as) they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שְׁאוֹל דָּסָא (so) *Sheol (those who) sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say אַתָּה אֲחוֹתִי *thou art my sister*, commonly כִּי אֲחוֹתִי אַתָּה. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

#### SECT. 153.

#### OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas!* *woe!* expressing denunciation as well as lamentation (אָהִי, אָהוּהָ, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any intervening particle, as אֲוִי לָנוּ *woe to us!* הוֹי הָעָם *woe to the people!* Is. i. 4; אָהִי הָאָדָם *alas, my brother!* 1 Kings xiii. 30.

On the construction of הוֹיָה with the suffixes, see § 98, 5.



## PARADIGMS.

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IN the Paradigms of the verbs, those forms which serve as models for others (*normal* forms), and which therefore the beginner should especially notice, are marked with an asterisk. Thus in the regular verb the 3 *fem.* קָטְלָהּ is the model for קָטְלִי, both being formed by the addition of a vowel only; קָטְלָהּ is the model for קָטְלָהּ, קָטְלָהּ, קָטְלָהּ, where a toneless or unaccented syllable beginning with a consonant is added to the root קָטַל; and קָטְלָהּ is the model for קָטְלָהּ, as each is formed by adding a syllable beginning with a consonant and having the tone.

# A. THE PER-

| NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.                                                                                                                                                                                                                                                                                                         | ACCUSATIVE OF THE VERBAL SUFFIX.                                                                                                                                                                                                                                             |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p style="text-align: center;"><i>Singular.</i></p> <p>1. <i>com.</i> אֲנִי, in pause }<br/>אֲנִי; אֲנִי, in pause } <i>I.</i><br/>אֲנִי</p> <p>2. { <i>m.</i> אַתָּה (אַתָּה), in }<br/>pause אַתָּה } <i>thou.</i><br/>{ <i>f.</i> אַתָּה (אַתָּה), prop. }<br/>אַתָּה</p> <p>3. { <i>m.</i> הוּא } <i>he.</i><br/>{ <i>f.</i> הִיא } <i>she.</i></p> | <p style="text-align: center;">A.<br/>SIMPLE FORM.</p> <p>אֲנִי; אֲנִי; אֲנִי } <i>me.</i></p> <p>הוּא, הִיא, in pause הֵן }<br/>(הֵן) } <i>thee.</i><br/>הוּא; הִיא; הֵן (הֵן)</p> <p>הוּא, הוּא (הוּא), הוּא; } <i>him.</i><br/>הִיא } <i>her.</i><br/>הוּא; הִיא; הֵן</p> |
| <p style="text-align: center;"><i>Plural.</i></p> <p>1. <i>com.</i> אַנְחֵנוּ (אֲנֵנוּ), } <i>we.</i><br/>(אֲנֵנוּ)</p> <p>2. { <i>m.</i> אַתֶּם } <i>ye.</i><br/>{ <i>f.</i> אַתֶּן, אַתֶּן } <i>ye.</i></p> <p>3. { <i>m.</i> הֵם, הֵם } <i>they.</i><br/>{ <i>f.</i> הֵן, הֵן } <i>they.</i></p>                                                     | <p>אֲנִי; אֲנִי; אֲנִי (nos) } <i>us.</i></p> <p>אֲנִי, אֲנִי } <i>you.</i><br/>אֲנִי, אֲנִי }</p> <p>(הֵם), אֲנִי; אֲנִי, אֲנִי, }<br/>אֲנִי* (אֲנִי), } <i>them.</i><br/>אֲנִי* (eos)<br/>אֲנִי (אֲנִי); אֲנִי<br/>(eos)</p>                                               |

\* The forms with an asterisk are exclusively po-

# SONAL PRONOUN.\*

| PRONOUN, OR<br>FIX.           | GENITIVE OF THE PRONOUN, OR<br>NOMINAL SUFFIX (PRON. POSSESSIVE).        |                                          |
|-------------------------------|--------------------------------------------------------------------------|------------------------------------------|
| B.<br>WITH ל EPENTHE-<br>TIC. | A.<br>SUPP. TO NOUNS SINGULAR.                                           | B.<br>TO NOUNS PLURAL AND<br>DUAL.       |
| אֲנִי, אַתָּה                 | אֲנִי <i>my.</i>                                                         | אֲנִי <i>my.</i>                         |
| אֲנִי, (אֲנִי)<br>not found.  | אֲנִי, אֲנִי, in pause }<br>אֲנִי } <i>thy.</i><br>אֲנִי, אֲנִי, (אֲנִי) | אֲנִי }<br>אֲנִי } <i>thy.</i>           |
| אֲנִי, אַתָּה, (אֲנִי)        | אֲנִי, אַתָּה, אֲנִי (אֲנִי) <i>his.</i>                                 | אֲנִי, אַתָּה, אֲנִי* <i>his.</i>        |
| אֲנִי                         | אֲנִי; אֲנִי; אֲנִי <i>her.</i>                                          | אֲנִי <i>her.</i>                        |
| אֲנִי                         | אֲנִי; אֲנִי; (אֲנִי) <i>our.</i>                                        | אֲנִי <i>our.</i>                        |
| not found.                    | אֲנִי, אֲנִי; }<br>אֲנִי, אֲנִי; } <i>your.</i>                          | אֲנִי; }<br>אֲנִי; } <i>your.</i>        |
| not found.                    | אֲנִי; אֲנִי; }<br>אֲנִי } <i>their.</i><br>אֲנִי, אֲנִי, אֲנִי          | אֲנִי, אֲנִי* }<br>אֲנִי } <i>their.</i> |

etical, and those in parenthesis are of rare occurrence.

| B. REGULAR                   |               |                |                  |               |
|------------------------------|---------------|----------------|------------------|---------------|
|                              | KAL.          |                | NIPHAL.          | PIEL.         |
| <b>PRET. 3. m.</b>           | קָטַל*        | כָּבַד*        | נִקְטַל*         | קָטַל*        |
| 3. f.                        | קָטְלָה       | כָּבְדָה       | נִקְטְלָה        | קָטְלָה       |
| 2. m.                        | קָטַלְתָּ     | כָּבַדְתָּ     | נִקְטַלְתָּ      | קָטַלְתָּ     |
| 2. f.                        | קָטַלְתְּ     | כָּבַדְתְּ     | נִקְטַלְתְּ      | קָטַלְתְּ     |
| 1. c.                        | קָטַלְתִּי    | כָּבַדְתִּי    | נִקְטַלְתִּי     | קָטַלְתִּי    |
| <b>Plur. 3. c.</b>           | קָטְלוּ       | כָּבְדוּ       | נִקְטְלוּ        | קָטְלוּ       |
| 2. m.                        | קָטַלְתֶּם    | כָּבַדְתֶּם    | נִקְטַלְתֶּם     | קָטַלְתֶּם    |
| 2. f.                        | קָטַלְתֶּן    | כָּבַדְתֶּן    | נִקְטַלְתֶּן     | קָטַלְתֶּן    |
| 1. c.                        | קָטַלְתִּנִּי | כָּבַדְתִּנִּי | נִקְטַלְתִּנִּי  | קָטַלְתִּנִּי |
| <b>INF.</b>                  | קָטַל*        |                | הִקְטַל*         | קָטַל*        |
| <b>INF. absol.</b>           | קָטוּל*       |                | הִקְטַל, נִקְטַל | קָטַל*        |
| <b>IMP. m.</b>               | קָטַל*        | כָּבַד*        | הִקְטַל*         | קָטַל*        |
| f.                           | קָטְלִי*      | כָּבְדִי*      | הִקְטְלִי*       | קָטְלִי*      |
| <b>Plur. m.</b>              | קָטְלוּ       | כָּבְדוּ       | הִקְטְלוּ        | קָטְלוּ       |
| f.                           | קָטְלֶנָה*    | כָּבְדֶנָה*    | הִקְטְלֶנָה*     | קָטְלֶנָה*    |
| <b>FUT. 3. m.</b>            | יִקְטַל*      | יִכְבֹּד*      | יִקְטַל*         | יִקְטַל*      |
| 3. f.                        | תִּקְטַל      | תִּכְבֹּד      | תִּקְטַל         | תִּקְטַל      |
| 2. m.                        | תִּקְטַל      | תִּכְבֹּד      | תִּקְטַל         | תִּקְטַל      |
| 2. f.                        | תִּקְטְלִי*   | תִּכְבְּדִי*   | תִּקְטְלִי*      | תִּקְטְלִי*   |
| 1. c.                        | אֶקְטַל       | אֶכְבֹּד       | אֶקְטַל          | אֶקְטַל       |
| <b>Plur. 3. m.</b>           | יִקְטְלוּ     | יִכְבְּדוּ     | יִקְטְלוּ        | יִקְטְלוּ     |
| 3. f.                        | תִּקְטַלְנָה* | תִּכְבְּדֶנָה* | תִּקְטַלְנָה*    | תִּקְטַלְנָה* |
| 2. m.                        | תִּקְטְלוּ    | תִּכְבְּדוּ    | תִּקְטְלוּ       | תִּקְטְלוּ    |
| 2. f.                        | תִּקְטַלְנָה  | תִּכְבְּדֶנָה  | תִּקְטַלְנָה     | תִּקְטַלְנָה  |
| 1. c.                        | נִקְטַל       | נִכְבֹּד       | נִקְטַל          | נִקְטַל       |
| <b>FUT. apoc. (Jussive.)</b> |               |                |                  |               |
| <b>PART. act.</b>            | קָטַל*        |                | נִקְטַל*         | מְקַטַּל*     |
| <b>pass.</b>                 | קָטוּל*       |                |                  |               |



[illegible]

# C. REGULAR VERB

| SUFFIXES for                                | 1 Sing.                          | 2 Sing. m.                 | 2 Sing. f.    | 3 Sing. m.                       |
|---------------------------------------------|----------------------------------|----------------------------|---------------|----------------------------------|
| <b>PRET. Kal. 3. m.</b>                     | קָטַלְנִי                        | קָטַלְתָּ                  | קָטַלְתְּ     | קָטַלְתָּ }<br>קָטַלְתָּ }       |
| <b>3. f.</b>                                | קָטַלְתְּכִי                     | קָטַלְתְּךָ                | קָטַלְתְּךָ   | קָטַלְתְּךָ }<br>קָטַלְתְּךָ }   |
| <b>2. m.</b>                                | קָטַלְתָּנִי }<br>קָטַלְתָּנִי } | —                          | —             | קָטַלְתָּנִי }<br>קָטַלְתָּנִי } |
| <b>2. f.</b>                                | קָטַלְתְּנִי                     | —                          | —             | קָטַלְתְּנִי }<br>קָטַלְתְּנִי } |
| <b>1. c.</b>                                | —                                | קָטַלְתָּהּ                | קָטַלְתְּהָ   | קָטַלְתְּהָ                      |
| <b>Plur. 3. c.</b>                          | קָטַלְתֶּם                       | קָטַלְתֶּם                 | קָטַלְתֶּם    | קָטַלְתֶּם                       |
| <b>2. m.</b>                                | קָטַלְתֶּם                       | —                          | —             | קָטַלְתֶּם                       |
| <b>1. c.</b>                                | —                                | קָטַלְתֶּם                 | קָטַלְתֶּם    | קָטַלְתֶּם                       |
| <b>INF. Kal.</b>                            | קָטַלְנִי }<br>קָטַלְנִי }       | קָטַלְתָּ }<br>קָטַלְתָּ } | קָטַלְתְּ     | קָטַלְתָּ                        |
| <b>IMP. Kal.</b>                            | קָטַלְנִי                        | —                          | —             | קָטַלְתָּ                        |
| <b>FUT. Kal. 3. m.</b>                      | יִקָּטַלְנִי                     | יִקָּטַלְתָּ               | יִקָּטַלְתְּ  | יִקָּטַלְתָּ                     |
| <b>3. m.</b><br><i>with Nun openthetic.</i> | יִקָּטַלְנִי                     | יִקָּטַלְתָּ               | —             | יִקָּטַלְתָּ                     |
| <b>Plur. 3. m.</b>                          | יִקָּטַלְתֶּם                    | יִקָּטַלְתֶּם              | יִקָּטַלְתֶּם | יִקָּטַלְתֶּם                    |
| <b>PRET. Piel.</b>                          | קָטַלְנִי                        | קָטַלְתָּ                  | קָטַלְתְּ     | קָטַלְתָּ                        |

WITH SUFFIXES. §§ 56—60.

3 Sing. f.    1 Plur.    2 Plur. m.    2 Plur. f.    3 Plur. m.    3 Plur. f.

|             |              |              |              |              |              |
|-------------|--------------|--------------|--------------|--------------|--------------|
| קָטְלָהּ    | קָטְלָנוּ    | קָטְלָכֶם    | קָטְלָכֶן    | קָטְלָם      | קָטְלָנָן    |
| קָטְלָתָהּ  | קָטְלָתָנוּ  | קָטְלָתָכֶם  | קָטְלָתָכֶן  | קָטְלָתָם    | קָטְלָתָנָן  |
| קָטְלָתָהּ  | קָטְלָתָנוּ  | —            | —            | קָטְלָתָם    | קָטְלָתָנָן  |
| קָטְלָתֶיהָ | קָטְלָתֵינוּ | —            | —            | קָטְלָתֵיהֶם | קָטְלָתֵינָן |
| קָטְלָתֶיהָ | —            | קָטְלָתֵיכֶם | קָטְלָתֵיכֶן | קָטְלָתֵיהֶם | קָטְלָתֵינָן |
| קָטְלָתָהּ  | קָטְלָנוּ    | קָטְלָכֶם    | קָטְלָכֶן    | קָטְלָם      | קָטְלָנָן    |
| קָטְלָתָהּ  | קָטְלָתָנוּ  | —            | —            | קָטְלָתָם    | קָטְלָתָנָן  |
| קָטְלָתֶיהָ | —            | קָטְלָתֵיכֶם | קָטְלָתֵיכֶן | קָטְלָתֵיהֶם | קָטְלָתֵינָן |

|          |           |           |           |         |           |
|----------|-----------|-----------|-----------|---------|-----------|
| קָטְלָהּ | קָטְלָנוּ | קָטְלָכֶם | קָטְלָכֶן | קָטְלָם | קָטְלָנָן |
|----------|-----------|-----------|-----------|---------|-----------|

|                              |           |   |   |         |   |
|------------------------------|-----------|---|---|---------|---|
| קָטְלָתָהּ }<br>קָטְלָתָהּ } | קָטְלָנוּ | — | — | קָטְלָם | — |
|------------------------------|-----------|---|---|---------|---|

|                              |           |           |           |         |           |
|------------------------------|-----------|-----------|-----------|---------|-----------|
| קָטְלָתָהּ }<br>קָטְלָתָהּ } | קָטְלָנוּ | קָטְלָכֶם | קָטְלָכֶן | קָטְלָם | קָטְלָנָן |
|------------------------------|-----------|-----------|-----------|---------|-----------|

|            |           |   |   |   |   |
|------------|-----------|---|---|---|---|
| קָטְלָתָהּ | קָטְלָנוּ | — | — | — | — |
|------------|-----------|---|---|---|---|

|            |           |           |           |         |           |
|------------|-----------|-----------|-----------|---------|-----------|
| קָטְלָתָהּ | קָטְלָנוּ | קָטְלָכֶם | קָטְלָכֶן | קָטְלָם | קָטְלָנָן |
|------------|-----------|-----------|-----------|---------|-----------|

|          |           |           |           |         |           |
|----------|-----------|-----------|-----------|---------|-----------|
| קָטְלָהּ | קָטְלָנוּ | קָטְלָכֶם | קָטְלָכֶן | קָטְלָם | קָטְלָנָן |
|----------|-----------|-----------|-----------|---------|-----------|

D. VERB PE GUTTURAL. § 62.

|                       | KAL.          | NIPHAL.         | HIPHAL.         | HOPHAL.         |
|-----------------------|---------------|-----------------|-----------------|-----------------|
| PRET. 3. m.           | עָמַד         | נִעְמַד *       | הִעְמִיד *      | הִעְמִיד *      |
| 3. f.                 | עָמְדָה       | נִעְמְדָה *     | הִעְמִידָה      | הִעְמִידָה *    |
| 2. m.                 | עָמַדְתָּ     | נִעְמַדְתָּ     | הִעְמַדְתָּ     | הִעְמַדְתָּ     |
| 2. f.                 | עָמַדְתְּ     | נִעְמַדְתְּ     | הִעְמַדְתְּ     | הִעְמַדְתְּ     |
| 1. c.                 | עָמַדְתִּי    | נִעְמַדְתִּי    | הִעְמַדְתִּי    | הִעְמַדְתִּי    |
| Plur. 3. c.           | עָמְדוּ       | נִעְמְדוּ       | הִעְמִידוּ      | הִעְמִידוּ      |
| 2. m.                 | עָמַדְתֶּם *  | נִעְמַדְתֶּם    | הִעְמַדְתֶּם    | הִעְמַדְתֶּם    |
| 2. f.                 | עָמַדְתֶּן *  | נִעְמַדְתֶּן    | הִעְמַדְתֶּן    | הִעְמַדְתֶּן    |
| 1. c.                 | עָמַדְתִּנִּי | נִעְמַדְתִּנִּי | הִעְמַדְתִּנִּי | הִעְמַדְתִּנִּי |
| INF.                  | עֹמֵד *       | הִעְמֵד *       | הִעְמִיד *      | הִעְמֵד         |
| INF. absol.           | עֹמֵד         | נִעְמֵד *       | הִעְמִיד *      | הִעְמֵד         |
| IMP. m.               | עֹמֵד *       | חֲזֹק *         | הִעְמֵד *       | הִעְמֵד *       |
| f.                    | עֹמְדִי       | חֲזֹקִי         | הִעְמִידִי      | הִעְמִידִי      |
| Plur. m.              | עֹמְדוּ       | חֲזֹקוּ         | הִעְמִידוּ      | הִעְמִידוּ      |
| f.                    | עֹמְדֹנָה *   | חֲזֹקְנָה *     | הִעְמִידְנָה    | הִעְמִידְנָה    |
| FUT. 3. m.            | יִעְמַד *     | יִחְזַק *       | יִעְמַד *       | יִעְמַד *       |
| 3. f.                 | הִעְמִיד      | הִחְזִיק        | הִעְמִיד        | הִעְמִיד        |
| 2. m.                 | הִעְמִיד      | הִחְזִיק        | הִעְמִיד        | הִעְמִיד        |
| 2. f.                 | הִעְמִידָה *  | הִחְזִיקָה *    | הִעְמִידָה      | הִעְמִידָה *    |
| 1. c.                 | אֶעְמַד *     | אֶחְזַק         | אֶעְמַד         | אֶעְמַד         |
| Plur. 3. m.           | יִעְמְדוּ *   | יִחְזְקוּ *     | יִעְמְדוּ       | יִעְמְדוּ       |
| 3. f.                 | הִעְמִידְנָה  | הִחְזִיקְנָה    | הִעְמִידְנָה    | הִעְמִידְנָה    |
| 2. m.                 | הִעְמִידוּ    | הִחְזִיקוּ      | הִעְמִידוּ      | הִעְמִידוּ      |
| 2. f.                 | הִעְמִידְנָה  | הִחְזִיקְנָה    | הִעְמִידְנָה    | הִעְמִידְנָה    |
| 1. c.                 | נִעְמַד       | נִחְזַק         | נִעְמַד         | נִעְמַד         |
| FUT. apoc. (Jussive.) |               |                 | יִעְמֵד         |                 |
| PART. act.            | עֹמֵד         |                 | מִעְמִיד *      | מִעְמֵד *       |
| pass.                 | עֹמֵד         |                 |                 |                 |

**E. VERB AYIN GUTTURAL. § 63.**

[illegible]

# F. VERB LAMEDH

|                      | KAL.           | NIPHAL.        | PIEL.          |
|----------------------|----------------|----------------|----------------|
| PRET. 3. m.          | שָׁלַח         | נִשְׁלַח       | שִׁלַּח*       |
| 3. f.                | שָׁלְחָה       | נִשְׁלַחְהָ    | שִׁלְחָה*      |
| 2. m.                | שָׁלַחְתָּ     | נִשְׁלַחְתָּ   | שִׁלַּחְתָּ*   |
| 2. f.                | שָׁלַחְתְּ*    | נִשְׁלַחְתְּ*  | שִׁלַּחְתְּ*   |
| 1. c.                | שָׁלַחְתִּי    | נִשְׁלַחְתִּי  | שִׁלַּחְתִּי   |
| Plur. 3. c.          | שָׁלְחוּ       | נִשְׁלַחוּ     | שִׁלְחוּ       |
| 2. m.                | שָׁלַחְתֶּם    | נִשְׁלַחְתֶּם  | שִׁלַּחְתֶּם   |
| 2. f.                | שָׁלַחְתֶּן    | נִשְׁלַחְתֶּן  | שִׁלַּחְתֶּן   |
| 1. c.                | שָׁלַחְנוּ     | נִשְׁלַחְנוּ   | שִׁלַּחְנוּ    |
| INF.                 | שָׁלַח*        | נִשְׁלַח*      | שִׁלַּח*       |
| INF. absol.          | שָׁלַח*        | נִשְׁלַח*      | שִׁלַּח*       |
| IMP. m.              | שָׁלַח*        | הִשְׁלַח*      | שִׁלַּח*       |
| f.                   | שָׁלְחִי       | הִשְׁלְחִי     | שִׁלְחִי       |
| Plur. m.             | שָׁלְחוּ       | הִשְׁלַחוּ     | שִׁלְחוּ       |
| f.                   | שָׁלְחֶנּוּ    | הִשְׁלַחֶנּוּ  | שִׁלְחֶנּוּ*   |
| FUT. 3. m.           | יִשְׁלַח*      | יִשְׁלַח*      | יִשְׁלַח*      |
| 3. f.                | תִּשְׁלַח      | תִּשְׁלַח      | תִּשְׁלַח      |
| 2. m.                | תִּשְׁלַח      | תִּשְׁלַח      | תִּשְׁלַח      |
| 2. f.                | תִּשְׁלְחִי    | תִּשְׁלְחִי    | תִּשְׁלְחִי    |
| 1. c.                | אֶשְׁלַח       | אֶשְׁלַח       | אֶשְׁלַח       |
| Plur. 3. m.          | יִשְׁלְחוּ     | יִשְׁלְחוּ     | יִשְׁלְחוּ     |
| 3. f.                | תִּשְׁלַחְנָה* | תִּשְׁלַחְנָה* | תִּשְׁלַחְנָה* |
| 2. m.                | תִּשְׁלַחוּ    | תִּשְׁלַחוּ    | תִּשְׁלַחוּ    |
| 2. f.                | תִּשְׁלַחְנָה  | תִּשְׁלַחְנָה  | תִּשְׁלַחְנָה  |
| 1. c.                | נִשְׁלַח       | נִשְׁלַח       | נִשְׁלַח       |
| FUT. apoc. (Jussive) |                |                |                |
| FUT. with Suff.      | יִשְׁלַחְנִי   |                |                |
| PART. act.           | שָׁלַח*        | נִשְׁלַח       | שִׁמְשַׁלַּח*  |
| pass.                | שָׁלְחוֹ*      |                |                |

[illegible]

G. VERB AYIN Dou-

|                            | KAL.          | NIPHAL.       |
|----------------------------|---------------|---------------|
| <b>PRET. 3. m.</b>         | סָב *         | נָסַב *       |
| 3. f.                      | סָבָה *       | נָסְבָה *     |
| 2. m.                      | סָבוּח *      | נָסְבוּח *    |
| 2. f.                      | סָבוּחַ       | נָסְבוּחַ     |
| 1. c.                      | סָבוּחִי      | נָסְבוּחִי    |
| <b>Plur. 3. c.</b>         | סָבוּ         | נָסְבוּ       |
| 2. m.                      | סָבוּחָם      | נָסְבוּחָם    |
| 2. f.                      | סָבוּחָן      | נָסְבוּחָן    |
| 1. c.                      | סָבוּחֵי      | נָסְבוּחֵי    |
| <b>INF.</b>                | סָב *         | הָסַב *       |
| <b>INF. absol.</b>         | סָבוּב        | הָסַב *       |
| <b>IMP. m.</b>             | סָב *         | הָסַב *       |
| f.                         | סָבִי *       | הָסְבִי *     |
| <b>Plur. m.</b>            | סָבוּ         | הָסְבוּ       |
| f.                         | סָבֵינָה *    | הָסְבֵינָה *  |
| <b>FUT. 3. m.</b>          | יָסַב *       | יָסַב *       |
| 3. f.                      | תָּסַב        | תָּסַב        |
| 2. m.                      | תָּסַב        | תָּסַב        |
| 2. f.                      | תָּסְבִי *    | תָּסְבִי *    |
| 1. c.                      | אָסַב         | אָסַב         |
| <b>Plur. 3. m.</b>         | יָסְבוּ       | יָסְבוּ       |
| 3. f.                      | תָּסְבֵינָה * | תָּסְבֵינָה * |
| 2. m.                      | תָּסְבוּ      | תָּסְבוּ      |
| 2. f.                      | תָּסְבֵינָה   | תָּסְבֵינָה   |
| 1. c.                      | נָסַב         | נָסַב         |
| <b>FUT. with Vav conv.</b> | וַיָּסַב *    |               |
| <b>FUT. with Suff.</b>     | יָסְבֵנִי *   |               |
| <b>PART. act.</b>          | סֹבֵב         | נֹסֵב *       |
| <b>pass.</b>               | סָבוּב        |               |



| HIPHIL.               | HOPHAL.         | POEL.      | POAL.      |
|-----------------------|-----------------|------------|------------|
| *הִסָּב               | *הִסָּב         | *סִיב      | *סִיב      |
| *הִסָּבָה             | *הִסָּבָה       | סִיבָה     | סִיבָה     |
| *הִסָּבוֹת            | *הִסָּבוֹת      | סִיבֹת     | סִיבֹת     |
| הִסָּבוֹת             | הִסָּבוֹת       | סִיבֹת     | סִיבֹת     |
| *הִסָּבוֹתִי          | *הִסָּבוֹתִי    | סִיבֹתִי   | סִיבֹתִי   |
| הִסָּבוּ              | הִסָּבוּ        | סִיבוּ     | סִיבוּ     |
| הִסָּבוּם             | הִסָּבוּם       | סִיבוּם    | סִיבוּם    |
| הִסָּבוּתְךָ          | הִסָּבוּתְךָ    | סִיבֹתְךָ  | סִיבֹתְךָ  |
| הִסָּבוּנִי           | הִסָּבוּנִי     | סִיבֹנִי   | סִיבֹנִי   |
| *הִסָּב               |                 | סִיב       | סִיב       |
| הִסָּב                | *הִסָּב         | סִיב       | סִיב       |
| *הִסָּב               |                 | סִיב       |            |
| *הִסָּבִי             |                 | סִיבִי     | wanting    |
| הִסָּבוּ              | wanting         | סִיבוּ     |            |
| *הִסָּבוּתְךָ         |                 | סִיבֹתְךָ  |            |
| *יִסָּב יָסַב         | *יִסָּב (יָסַב) | יִסָּב     | יִסָּב     |
| הִסָּב                | הִסָּב          | הִסָּב     | הִסָּב     |
| הִסָּב                | הִסָּב          | הִסָּב     | הִסָּב     |
| *הִסָּבִי             | *הִסָּבִי       | הִסָּבִי   | הִסָּבִי   |
| אָסַב                 | אָסַב           | אָסַב      | אָסַב      |
| יִסָּבוּ              | יִסָּבוּ        | יִסָּבוּ   | יִסָּבוּ   |
| *הִסָּבִיךָ           | *הִסָּבִיךָ     | הִסָּבִיךָ | הִסָּבִיךָ |
| הִסָּבוּ              | הִסָּבוּ        | הִסָּבוּ   | הִסָּבוּ   |
| הִסָּבִיךָ            | הִסָּבִיךָ      | הִסָּבִיךָ | הִסָּבִיךָ |
| נָסַב                 | נָסַב           | נָסַב      | נָסַב      |
| *וָיָסַב              |                 |            |            |
| *יִסָּבִי (יָסַבְתָּ) |                 | יִסָּבִי   |            |
| *יָסַב                | *מָסַב          | מָסַב      | מָסַב      |

H. VERB PE NUN (פָּנ). § 65.

|                      | KAL.         | NIPHAL.         | HIPHIL.         | HOPHAL.         |
|----------------------|--------------|-----------------|-----------------|-----------------|
| PRET. 3. m.          | נִפַּשׁ      | נִפְּשׁ *       | הִפְּשִׁי *     | הִפְּשִׁי *     |
| 3. f.                |              | הִנְפְּשָׁה     | הִנְפִּישָׁה    | הִנְפִּישָׁה    |
| 2. m.                |              | נִפְּשָׁתָּ     | הִנְפִּישְׁתָּ  | הִנְפִּישְׁתָּ  |
| 2. f.                |              | נִפְּשָׁתְּ     | הִנְפִּישְׁתְּ  | הִנְפִּישְׁתְּ  |
| 1. c.                | regular      | נִפְּשָׁתִי     | הִנְפִּישָׁתִי  | הִנְפִּישָׁתִי  |
| Plur. 3. c.          |              | נִפְּשׁוּ       | הִנְפִּישׁוּ    | הִנְפִּישׁוּ    |
| 2. m.                |              | נִפְּשָׁתֶם     | הִנְפִּישְׁתֶּם | הִנְפִּישְׁתֶּם |
| 2. f.                |              | נִפְּשָׁתֶן     | הִנְפִּישְׁתֶּן | הִנְפִּישְׁתֶּן |
| 1. c.                |              | נִפְּשָׁנוּ     | הִנְפִּישְׁנוּ  | הִנְפִּישְׁנוּ  |
| INF.                 | נִפְּשׁוּ *  | הִנְפְּשׁוּ     | הִנְפִּישׁ *    | הִנְפִּישׁ *    |
| INF. absol.          | נִפְּשׁ      | הִנְפִּישׁ      | הִנְפִּישׁ *    |                 |
| IMP. m.              | נִפְּשׁ *    | הִנְפִּישׁ      | הִנְפִּישׁ *    |                 |
| f.                   | נִפְּשִׁי    | הִנְפִּישִׁי    | הִנְפִּישִׁי    | wanting         |
| Plur. m.             | נִפְּשׁוּ    | הִנְפִּישׁוּ    | הִנְפִּישׁוּ    |                 |
| f.                   | נִפְּשִׁינָה | הִנְפִּישִׁינָה | הִנְפִּישִׁינָה |                 |
| FUT. 3. m.           | יִפְּשׁ *    | יִנְפֹּשׂ       | יִפְּשִׁי *     | יִפְּשִׁי *     |
| 3. f.                | יִפְּשֶׁה    |                 | יִפְּשֶׁה       | יִפְּשֶׁה       |
| 2. m.                | יִפְּשֶׁתָּ  |                 | יִפְּשֶׁתָּ     | יִפְּשֶׁתָּ     |
| 2. f.                | יִפְּשֶׁתְּ  |                 | יִפְּשֶׁתְּ     | יִפְּשֶׁתְּ     |
| 1. c.                | יִפְּשֶׁתִּי | regular         | יִפְּשֶׁתִּי    | יִפְּשֶׁתִּי    |
| Plur. 3. m.          | יִפְּשׁוּ    |                 | יִפְּשׁוּ       | יִפְּשׁוּ       |
| 3. f.                | יִפְּשֶׁנָה  |                 | יִפְּשֶׁנָה     | יִפְּשֶׁנָה     |
| 2. m.                | יִפְּשֶׁתֶם  |                 | יִפְּשֶׁתֶם     | יִפְּשֶׁתֶם     |
| 2. f.                | יִפְּשֶׁתֶן  |                 | יִפְּשֶׁתֶן     | יִפְּשֶׁתֶן     |
| 1. c.                | יִפְּשֶׁנוּ  |                 | יִפְּשֶׁנוּ     | יִפְּשֶׁנוּ     |
| FUT. apoc. (Jussive) |              |                 | יִפְּשִׁי *     |                 |
| PART. act.           | נִפְּשׁ      | נִפְּשׁ *       | מִפְּשִׁי *     | מִפְּשִׁי *     |
| pass.                | נִפְּשָׁה    |                 |                 |                 |

| I. VERB PE ALEPH (פָּא). § 67.                          |               |              |              |            |
|---------------------------------------------------------|---------------|--------------|--------------|------------|
|                                                         | KAL.          | NIPHAL.      | HIPHIL.      | HOPHAL.    |
| PRET. 3. m.                                             | אָכַל         | נִאָכַל *    | הֵאָכִיל *   | הִיאָכַל * |
| Like the Verb <i>Pe Guttural</i> , in Paradigm D.       |               |              |              |            |
| INF.                                                    | אָכַל *       | הֵאָכֵל      | הֵאָכִיל     | הִיאָכַל   |
| INF. absol.                                             | אָכַל         | הֵאָכַל      |              |            |
| IMP. m.                                                 | אָכַל *       | הֵאָכֵל      | הֵאָכִיל     |            |
| f.                                                      | אָכְלִי       | ETC.         | ETC.         | wanting    |
| Plur. m.                                                | אָכְלוּ       |              |              |            |
| f.                                                      | אָכְלֶנָּה    |              |              |            |
| FUT. 3. m.                                              | יֵאָכַל *     | יִיָּאָכַל * | יֵהָאָכִיל * | יֵהָאָכַל  |
| 3. f.                                                   | תֵּאָכַל      |              |              |            |
| 2. m.                                                   | תֵּאָכַל      |              |              |            |
| 2. f.                                                   | תֵּאָכְלִי    | ETC          | ETC.         | ETC.       |
| 1. c.                                                   | אֶכַּל *      |              |              |            |
| Plur. 3. m.                                             | יֵאָכְלוּ     |              |              |            |
| 3. f.                                                   | תֵּאָכְלֶנָּה |              |              |            |
| 2. m.                                                   | תֵּאָכְלוּ    |              |              |            |
| 2. f.                                                   | תֵּאָכְלֶנָּה |              |              |            |
| 1. c.                                                   | נֹאכַל        |              |              |            |
| FUT. <i>Vav conv.</i> יֵאָכְד * , יֵאָכְל * , יֵאָכְל * |               |              |              |            |
| PART. act.                                              | אֹכֵל         | נֹאכֵל       | מֵאָכִיל     | מֵאָכַל    |
| pass.                                                   | אֹכֵל         |              |              |            |

# K. VERB PE YODH

|                      |              | KAL.             | NIPHAL.         |
|----------------------|--------------|------------------|-----------------|
| PRET. 3. m.          |              | יָשַׁב           | נִשְׁבַּח *     |
| 3. f.                |              |                  | נִשְׁבְּחָה     |
| 2. m.                |              |                  | נִשְׁבַּחְתָּ   |
| 2. f.                |              |                  | נִשְׁבַּחְתְּ   |
| 1. c.                | regular.     |                  | נִשְׁבַּחְתִּי  |
| Plur. 3. c.          |              |                  | נִשְׁבְּחוּ     |
| 2. m.                |              |                  | נִשְׁבַּחְתֶּם  |
| 2. f.                |              |                  | נִשְׁבַּחְתֶּן  |
| 1. c.                |              |                  | נִשְׁבַּחְתֶּם  |
| INF.                 |              | יֹסֵד, יָשֻׁבַּח | יִשְׁבַּח *     |
| INF. absol.          |              | יִשְׁבֹּב        |                 |
| IMP. m.              | יָשֻׁב *     | יִשְׁב *         | יִשְׁבַּח *     |
| f.                   | יִשְׁבִּי    | יִשְׁבִּי        | יִשְׁבְּחִי     |
| Plur. m.             | יִשְׁבוּ     | יִשְׁבוּ         | יִשְׁבְּחוּ     |
| f.                   | יִשְׁבְּנָה  | יִשְׁבְּנָה      | יִשְׁבְּכֶנָּה  |
| FUT. 3. m.           | יִשְׁב *     | יִירָש *         | יִשְׁבַּח *     |
| 3. f.                | תִּשְׁב      | תִּירָש          | תִּשְׁבַּח      |
| 2. m.                | תִּשְׁב      | תִּירָש          | תִּשְׁבַּח      |
| 2. f.                | תִּשְׁבִּי   | תִּירָשִׁי       | תִּשְׁבְּחִי    |
| 1. c.                | אִשְׁב       | אִירָש           | אִשְׁבַּח *     |
| Plur. 3. m.          | יִשְׁבוּ     | יִירָשׁוּ        | יִשְׁבְּחוּ     |
| 3. f.                | תִּשְׁבְּנָה | תִּירָשְׁנָה     | תִּשְׁבְּכֶנָּה |
| 2. m.                | תִּשְׁבוּ    | תִּירָשׁוּ       | תִּשְׁבְּחוּ    |
| 2. f.                | תִּשְׁבְּנָה | תִּירָשְׁנָה     | תִּשְׁבְּכֶנָּה |
| 1. c.                | נִשְׁב       | נִירָש           | נִשְׁבַּח       |
| FUT. apoc. (Jussive) |              |                  |                 |
| FUT. with Vav conv.  | יִשְׁבֵּב *  |                  |                 |
| PART. act.           | יֹשֵׁב       |                  | נִשְׁבֵּחַ *    |
| pass.                | יֹשְׁבֵב     |                  |                 |

| פ" (orig. פ"). § 68.                                                                                                                                             |                                                                                                                                                         | L. VERB prop. PE YODH (פ"). § 69.                                                                                                             |                                                                                                                                                                  |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| HIPHIL.                                                                                                                                                          | HOPHAL.                                                                                                                                                 | KAL.                                                                                                                                          | HIPHIL.                                                                                                                                                          |
| <p>*הוֹשִׁיב</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> | <p>*הוֹשָׁב</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> <p>הוֹשָׁבָה</p> | <p>יָסַב</p> <p>regular.</p>                                                                                                                  | <p>*הוֹשִׁיב</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> |
| <p>*הוֹשִׁיב</p> <p>*הוֹשִׁיב, הוֹשִׁיב</p>                                                                                                                      | <p>*הוֹשָׁב</p>                                                                                                                                         | <p>יָסַב</p> <p>יָסֹבֵב</p>                                                                                                                   | <p>*הוֹשִׁיב</p> <p>*הוֹשִׁיב</p>                                                                                                                                |
| <p>*הוֹשִׁיב</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p>                                                                                           | <p>wanting</p>                                                                                                                                          | <p>יָסַב</p> <p>יָסֹבֵב</p> <p>יָסֹבֵב</p> <p>יָסֹבֵב</p>                                                                                     | <p>*הוֹשִׁיב</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p> <p>הוֹשִׁיבָה</p>                                                                                           |
| <p>*יֹשֵׁב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p>                   | <p>*יֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p> <p>הוֹשָׁב</p>                  | <p>*יָסַב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> | <p>*יֹשֵׁב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p> <p>הוֹשִׁיב</p>                   |
| <p>*יֹשֵׁב</p> <p>*הוֹשִׁיב</p>                                                                                                                                  |                                                                                                                                                         | <p>הוֹשִׁיב, הוֹשִׁיב</p>                                                                                                                     | <p>*יֹשֵׁב</p>                                                                                                                                                   |
| <p>*מֹשִׁיב</p>                                                                                                                                                  | <p>*מֹשָׁב</p>                                                                                                                                          | <p>יָסַב</p> <p>יָסֹבֵב</p>                                                                                                                   | <p>מֹשִׁיב</p>                                                                                                                                                   |

M. VERB AYIN VAV

|                          | KAL.              | NIPHAL.     | HIPHIL.          | HOPHAL.        |
|--------------------------|-------------------|-------------|------------------|----------------|
| <b>PRET. 3. m.</b>       | קָם *             | נָקָם *     | הִקָּם *         | הִיָּקָם *     |
| 3. f.                    | קָמָה *           | נָקָמָה *   | הִקָּמָה *       | הִיָּקָמָה *   |
| 2. m.                    | קָמַת *           | נָקָמוֹת *  | הִקָּמוֹת *      | הִיָּקָמוֹת *  |
| 2. f.                    | קָמַת             | נָקָמוֹת    | הִקָּמוֹת        | הִיָּקָמוֹת    |
| 1. c.                    | קָמַתִּי          | נָקָמוֹתִי  | הִקָּמוֹתִי      | הִיָּקָמוֹתִי  |
| <b>Plur. 3. c.</b>       | קָמוּ             | נָקָמוּ     | הִקָּמוּ         | הִיָּקָמוּ     |
| 2. m.                    | קָמְתֶם           | נָקָמוֹתֶם  | הִקָּמוֹתֶם      | הִיָּקָמוֹתֶם  |
| 2. f.                    | קָמַתְּ           | נָקָמוֹתְךָ | הִקָּמוֹתְךָ     | הִיָּקָמוֹתְךָ |
| 1. c.                    | קָמַתְּ           | נָקָמוֹתְךָ | הִקָּמוֹתְךָ     | הִיָּקָמוֹתְךָ |
| <b>INF.</b>              | קֹם *             | הִקֹּם *    | הִקֹּם *         | הִיָּקֹם *     |
| <b>INF. absol.</b>       | קֹם *             | הִקֹּם *    | הִקֹּם, הִקֵּם * |                |
| <b>IMP. m.</b>           | קֹם *             | הִקֹּם *    | הִקֵּם *         |                |
| f.                       | קֹמִי *           | הִקֹּמִי *  | הִקֵּמִי *       | wanting        |
| <b>Plur. m.</b>          | קֹמוּ             | הִקֹּמוּ    | הִקֵּמוּ         |                |
| f.                       | קֹמְנָה *         | הִקֹּמְנָה  | הִקֵּמְנָה       |                |
| <b>FUT. 3. m.</b>        | יָקֹם *           | יָקֹם *     | יָקֹם *          | יִיָּקֹם *     |
| 3. f.                    | תָּקֹם            | תָּקֹם      | תָּקֹם           | תִּיָּקֹם      |
| 2. m.                    | תָּקֹם            | תָּקֹם      | תָּקֹם           | תִּיָּקֹם      |
| 2. f.                    | תָּקֹמִי *        | תָּקֹמִי *  | תָּקִימִי        | תִּיָּקֹמִי    |
| 1. c.                    | אָקֹם             | אָקֹם       | אָקֹם            | אִיָּקֹם       |
| <b>Plur. 3. m.</b>       | יָקֹמוּ           | יָקֹמוּ     | יָקִימוּ         | יִיָּקֹמוּ     |
| 3. f.                    | תָּקֹמְנָה *      | תָּקֹמְנָה  | תָּקִימְנָה *    | תִּיָּקֹמְנָה  |
| 2. m.                    | תָּקֹמוּ          | תָּקֹמוּ    | תָּקִימוּ        | תִּיָּקֹמוּ    |
| 2. f.                    | תָּקֹמְנָה        | תָּקֹמְנָה  | תָּקִימְנָה      | תִּיָּקֹמְנָה  |
| 1. c.                    | נָקֹם             | נָקֹם       | נָקֹם            | נִיָּקֹם       |
| <b>FUT. apoc.</b>        | יָקֹם *           |             | יָקֹם *          |                |
| <b>FUT. with ׀ conv.</b> | יָקֹם, וַיָּקֹם * |             | וַיָּקֹם *       |                |
| <b>FUT. with Suff.</b>   | יָקֹמְנִי *       |             | יָקִימְנִי *     |                |
| <b>PART. act.</b>        | קָם *             | נָקָם *     | מִקָּם *         | מִיָּקָם *     |
| <b>pass.</b>             | קֹם *             |             |                  |                |

[illegible]

# O. VERB LAMEDH

|                             | KAL.              | NIPHAL.           | PIEL.             |
|-----------------------------|-------------------|-------------------|-------------------|
| <b>PRET. 3. m.</b>          | מָצַח *           | נִמְצַח *         | מִצַּח            |
| 3. f.                       | מָצַחָה           | נִמְצַחָה         | מִצַּחָה          |
| 2. m.                       | מָצַחְתָּ *       | נִמְצַחְתָּ *     | מִצַּחְתָּ *      |
| 2. f.                       | מָצַחְתְּ         | נִמְצַחְתְּ       | מִצַּחְתְּ        |
| 1. c.                       | מָצַחְתִּי        | נִמְצַחְתִּי      | מִצַּחְתִּי       |
| <b>Plur. 3. c.</b>          | מָצַחוּ           | נִמְצַחוּ         | מִצַּחוּ          |
| 2. m.                       | מָצַחְתֶּם        | נִמְצַחְתֶּם      | מִצַּחְתֶּם       |
| 2. f.                       | מָצַחְתֶּן        | נִמְצַחְתֶּן      | מִצַּחְתֶּן       |
| 1. c.                       | מָצַחְנוּ         | נִמְצַחְנוּ       | מִצַּחְנוּ        |
| <b>INF.</b>                 | מִצֵּחַ           | הִמְצֵחַ          | מִצַּח            |
| <b>INF. absol.</b>          | מִצֵּחַ           | נִמְצֵחַ          | מִצַּח            |
| <b>IMP. m.</b>              | מָצַח *           | הִמְצַח           | מִצַּח            |
| f.                          | מָצַחִי           | הִמְצַחִי         | מִצַּחִי          |
| <b>Plur. m.</b>             | מָצַחוּ           | הִמְצַחוּ         | מִצַּחוּ          |
| f.                          | מָצַחְנָה *       | הִמְצַחְנָה *     | מִצַּחְנָה *      |
| <b>FUT. 3. m.</b>           | יִמְצַח *         | יִנְמַצַּח *      | יִמְצַח           |
| 3. f.                       | הִימְצַח          | הִינְמַצַּח       | הִימְצַח          |
| 2. m.                       | הִימְצַח          | הִינְמַצַּח       | הִימְצַח          |
| 2. f.                       | הִימְצַחִי        | הִינְמַצַּחִי     | הִימְצַחִי        |
| 1. c.                       | אֶמְצַח           | אֶנְמַצַּח        | אֶמְצַח           |
| <b>Plur. 3. m.</b>          | יִמְצַחוּ         | יִנְמַצַּחוּ      | יִמְצַחוּ         |
| 3. f.                       | הִינְמַצַּחְנָה * | הִינְמַצַּחְנָה * | הִינְמַצַּחְנָה * |
| 2. m.                       | הִינְמַצַּחִי     | הִינְמַצַּחִי     | הִינְמַצַּחִי     |
| 2. f.                       | הִינְמַצַּחְנָה   | הִינְמַצַּחְנָה   | הִינְמַצַּחְנָה   |
| 1. c.                       | נִמְצַח           | נִמְצַח           | נִמְצַח           |
| <b>FUT. apoc. (Jussive)</b> |                   |                   |                   |
| <b>FUT. with Suff.</b>      |                   |                   | יִמְצַחְנִי       |
| <b>PART. act.</b>           | מִצֵּחַ           | נִמְצֵחַ          | מִצַּחַת          |
| <b>pass.</b>                | מִצֻּחַ           |                   |                   |



ALEPH (א). § 73.

| PUAL.                                                                                                                        | HIPHIL.                                                                                                                                         | HOPHAL.                                                                                                                                 | HITHPAEL.                                                                                                                                                           |
|------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| מִצָּא *<br>מִצָּאָה<br>מִצָּאֶת *<br>מִצָּאֹת<br>מִצָּאֵת<br>מִצָּאִי<br>מִצָּאִי<br>מִצָּאִים<br>מִצָּאִיךָ<br>מִצָּאֵיךָ  | הִמְצִיא<br>הִמְצִיאוֹ<br>הִמְצִיאת *<br>הִמְצִיאוֹת<br>הִמְצִיאתִי<br>הִמְצִיאוּ<br>הִמְצִיאוּ<br>הִמְצִיאתֶם<br>הִמְצִיאתֶךָ<br>הִמְצִיאתֶיךָ | הִמְצָא *<br>הִמְצָאוֹ<br>הִמְצָאת *<br>הִמְצָאוֹת<br>הִמְצָאתִי<br>הִמְצָאוּ<br>הִמְצָאוּ<br>הִמְצָאתֶם<br>הִמְצָאתֶךָ<br>הִמְצָאתֶיךָ | הִתְמַצָּא<br>הִתְמַצָּאוֹ<br>הִתְמַצָּאת *<br>הִתְמַצָּאוֹת<br>הִתְמַצָּאתִי<br>הִתְמַצָּאוּ<br>הִתְמַצָּאוּ<br>הִתְמַצָּאתֶם<br>הִתְמַצָּאתֶךָ<br>הִתְמַצָּאתֶיךָ |
| מִצָּא                                                                                                                       | הִמְצִיא<br>הִמְצָא                                                                                                                             | הִמְצָא                                                                                                                                 | הִתְמַצָּא                                                                                                                                                          |
| wanting                                                                                                                      | הִמְצָא<br>הִמְצָאִי<br>הִמְצָאִי<br>הִמְצָאֶיךָ *                                                                                              | wanting                                                                                                                                 | הִתְמַצָּא<br>הִתְמַצָּאִי<br>הִתְמַצָּאִי<br>הִתְמַצָּאֶיךָ *                                                                                                      |
| יִמְצָא<br>יִמְצָא<br>יִמְצָא<br>יִמְצָאִי<br>יִמְצָאִי<br>יִמְצָאִי<br>יִמְצָאֶיךָ *<br>יִמְצָאִי<br>יִמְצָאֶיךָ<br>יִמְצָא | יִמְצֵא<br>יִמְצֵא<br>יִמְצֵא<br>יִמְצֵאִי<br>יִמְצֵאִי<br>יִמְצֵאִי<br>יִמְצֵאֶיךָ *<br>יִמְצֵאִי<br>יִמְצֵאֶיךָ<br>יִמְצֵאִי                  | יִמְצָא<br>יִמְצָא<br>יִמְצָא<br>יִמְצָאִי<br>יִמְצָאִי<br>יִמְצָאִי<br>יִמְצָאֶיךָ *<br>יִמְצָאִי<br>יִמְצָאֶיךָ<br>יִמְצָא            | יִתְמַצָּא<br>יִתְמַצָּא<br>יִתְמַצָּא<br>יִתְמַצָּאִי<br>יִתְמַצָּאִי<br>יִתְמַצָּאִי<br>יִתְמַצָּאֶיךָ *<br>יִתְמַצָּאִי<br>יִתְמַצָּאֶיךָ<br>יִתְמַצָּא          |
|                                                                                                                              | יִמְצָא                                                                                                                                         |                                                                                                                                         |                                                                                                                                                                     |
|                                                                                                                              | יִמְצָאִי                                                                                                                                       |                                                                                                                                         |                                                                                                                                                                     |
| מִמְצָא                                                                                                                      | מִמְצָאִי                                                                                                                                       | מִמְצָא                                                                                                                                 | מִתְמַצָּא                                                                                                                                                          |

# P. VERB LAMEDH

|                        | KAL.          | NIPHAL.       | PIEL.         |
|------------------------|---------------|---------------|---------------|
| <b>PRET. 3. m.</b>     | פָּלַח *      | נִפְלַח *     | פָּלַח *      |
| 3. f.                  | פָּלְחָה *    | נִפְלְחָה *   | פָּלְחָה *    |
| 2. m.                  | פָּלַיְתָ *   | נִפְלַיְתָ *  | פָּלַיְתָ *   |
| 2. f.                  | פָּלִיתָ      | נִפְלִיתָ     | פָּלִיתָ      |
| 1. c.                  | פָּלִיחִי     | נִפְלִיחִי    | פָּלִיחִי     |
| <b>Plur. 3. c.</b>     | פָּלוּ *      | נִפְלוּ       | פָּלוּ        |
| 2. m.                  | פָּלִיתֶם     | נִפְלִיתֶם    | פָּלִיתֶם     |
| 2. f.                  | פָּלִיחוּ     | נִפְלִיחוּ    | פָּלִיחוּ     |
| 1. c.                  | פָּלִימוּ     | נִפְלִימוּ    | פָּלִימוּ     |
| <b>INF.</b>            | פָּלוּחַ *    | הִפְלוּחַ *   | פָּלוּחַ *    |
| <b>INF. absol.</b>     | פָּלַח        | נִפְלַח       | פָּלַח        |
| <b>IMP. m.</b>         | פָּלַח *      | הִפְלַח *     | פָּלַח *      |
| f.                     | פָּלִי *      | הִפְלִי *     | פָּלִי *      |
| <b>Plur. m.</b>        | פָּלוּ        | הִפְלוּ       | פָּלוּ        |
| f.                     | פָּלִימָה *   | הִפְלִימָה *  | פָּלִימָה *   |
| <b>FUT. 3. m.</b>      | יִפְלַח *     | יִפְלַח *     | יִפְלַח *     |
| 3. f.                  | תִּפְלַח      | תִּפְלַח      | תִּפְלַח      |
| 2. m.                  | תִּפְלַח      | תִּפְלַח      | תִּפְלַח      |
| 2. f.                  | תִּפְלִי *    | תִּפְלִי *    | תִּפְלִי *    |
| 1. c.                  | אִפְלַח       | אִפְלַח       | אִפְלַח       |
| <b>Plur. 3. m.</b>     | יִפְלוּ       | יִפְלוּ       | יִפְלוּ       |
| 3. f.                  | תִּפְלִימָה * | תִּפְלִימָה * | תִּפְלִימָה * |
| 2. m.                  | תִּפְלוּ      | תִּפְלוּ      | תִּפְלוּ      |
| 2. f.                  | תִּפְלִימָה   | תִּפְלִימָה   | תִּפְלִימָה   |
| 1. c.                  | נִפְלַח       | נִפְלַח       | נִפְלַח       |
| <b>FUT. apoc.</b>      | יִפֹּל *      | יִפֹּל *      | יִפֹּל *      |
| <b>FUT. with Suff.</b> | יִפְלִי *     |               | יִפְלִי *     |
| <b>PART. act.</b>      | פָּלַח *      | נִפְלַח *     | מִפְלַח *     |
| <b>pass.</b>           | פָּלִי *      |               |               |

HE (הֵ). § 74.

| PUAL.        | HIPHIL.      | HOPHAL.      | HITHPAEL.        |
|--------------|--------------|--------------|------------------|
| גָּלָה *     | הִגְלָה *    | הִגְלָה *    | הִתְגַּלָּה *    |
| גָּלְחָה *   | הִגְלִיחָה * | הִגְלִיחָה * | הִתְגַּלְּחָה *  |
| גָּלִית *    | הִגְלִית *   | הִגְלִית *   | הִתְגַּלִּית *   |
| גָּלִית      | הִגְלִית     | הִגְלִית     | הִתְגַּלִּית     |
| גָּלִיחַ *   | הִגְלִיחַ *  | הִגְלִיחַ *  | הִתְגַּלִּיחַ *  |
| גָּלָה       | הִגְלָה      | הִגְלָה      | הִתְגַּלָּה      |
| גָּלִיתָם    | הִגְלִיתָם   | הִגְלִיתָם   | הִתְגַּלִּיתָם   |
| גָּלִיחָן    | הִגְלִיחָן   | הִגְלִיחָן   | הִתְגַּלִּיחָן   |
| גָּלִיחוּ    | הִגְלִיחוּ   | הִגְלִיחוּ   | הִתְגַּלִּיחוּ   |
| גָּלְחוּ *   | הִגְלְחוּ *  | הִגְלְחוּ *  | הִתְגַּלְּחוּ *  |
| גָּלָה *     | הִגְלָה      | הִגְלָה *    | הִתְגַּלָּה      |
| wanting      | הִגְלָה *    | wanting      | הִתְגַּלָּה      |
|              | הִגְלִי *    |              | הִתְגַּלִּי      |
|              | הִגְלָה      |              | הִתְגַּלְּלוּ    |
|              | הִגְלִיחָה * |              | הִתְגַּלִּיחָה * |
| יָגַל *      | יָגַל *      | יָגַל *      | יָתַגַּל *       |
| יָגְלָה      | יָגְלָה      | יָגְלָה      | יָתַגַּלָּה      |
| יָגְלָה      | יָגְלָה      | יָגְלָה      | יָתַגַּלָּה      |
| יָגְלִי *    | יָגְלִי *    | יָגְלִי *    | יָתַגַּלִּי *    |
| יָגְלִי      | יָגְלִי      | יָגְלִי      | יָתַגַּלִּי      |
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|              | יָגְלִי *    |              |                  |
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**CHRESTOMATHY.**

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THE following First Lessons in Translating have been selected and arranged with much pains, in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. — The first examples of the Irregular Verb are of the classes  $\dot{\text{y}}\text{b}$  and  $\text{'b}$ . Verbs  $\dot{\text{y}}\text{y}$  and  $\dot{\text{y}}\text{y}$  occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time : but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123 — 126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the notes (designed merely to aid the learner in his first grammatical study of the language) the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help."

In the First Lessons the usual sign of the accent (>) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

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## FIRST LESSONS IN TRANSLATING

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- 1 דבר יהוה:
- 2 שמעו דבר יהוה:
- 3 אני יהוה אלהיכם:
- 4 לא שמעתם בקולי:
- 5 ירינו לא שקכו את־הדם הזה:
- 6 את־קלך שמעתי בגן:
- 7 חנה עצמך ובשרך אנחנו:
- 8 הוא־שכב על־מטתו:
- 9 דבר אל־כל־עדת בני־ישראל:
- 10 התלכי עם־האיש הזה:
- 11 ברכי נפשי את־יהוה:
- 12 חזק הרעב בכל־הארץ:
- 13 כי לקח טוב נתתי לכם:
- 14 לא ירד בני עמכם:
- 15 עמד בשער בית יהוה:
- 16 האלהים מצא את־עון עבדיך:
- 17 שלחני כי עלה השחר:
- 18 מה אעשה לעם הזה:
- 19 בעצב תלדי בנים:
- 20 וכוס פרעה בירי:

- 21 בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח:  
 22 כִּי שִׁמְעַתָּה לְקוֹל אִשְׁחָה:  
 23 מִה־אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה:  
 24 לֹא־תִקַּח אִשָּׁה מִבְּנוֹת בְּגָעֹן:  
 25 הוּא יָדַע יְצַרְנוּ:  
 26 וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל:  
 27 תוֹרָתִי אֶל־תִּקְעֲזְבוּ:  
 28 כִּי־אֲנִי הַכְּבֹדָתִי אֶת־לִבּוֹ וְאֶת־לֵב עַבְדִּי.  
 29 אֶת־קִשְׁתִּי נָתַתִּי בַּעֲגוֹן:  
 30 נָצַר בְּנֵי מִצְוֹת אֲבִיךָ:  
 31 נָתַתִּי לָכֶם אֶת־כָּל:  
 32 חֲזֹאת חִשְׁבֹּת לְמִשְׁשָׁמַט:  
 33 דִּבֶּר אֶל־אֶחָדָן וְאֶל־בְּגִיּוֹ:  
 34 אֶת־מִי חִרְפָּת וְגִדְפָת:  
 35 מִה־תִּנְסוֹן אֶת־יְהוָה:  
 36 כָּל־אֵלֶּה שִׁלְפִי חֲרַב:  
 37 תִּגִּידֶה־נָא שִׁמְךָ:  
 38 אֶל־אַרְצִי וְאֶל־מוֹלָדָתִי אֵלֶּךָ:  
 39 וּבְחִיבָם לֹא־עָרְבוּ לִי:  
 40 שִׁלְף חֲרָבָה וּדְקָרָנִי בָּהּ:  
 41 שִׁלַּח עָמִי וַיַּעֲבֹדֵנִי:  
 42 שְׁלוֹם לָהּ וְשְׁלוֹם לְעוֹרָהּ כִּי עֲזָרָה אֱלֹהֶיהָ:  
 43 לָכוּ עֲבָדוּ אֶת־יְהוָה:  
 44 שִׁמְעַתִּי אֶת אֲשֶׁר־שָׁלַחְתָּ אֵלָי:  
 45 הִנֵּה הִכְסֹף אִתִּי אֲנִי לִקְחֹתִיו:  
 46 שִׁמְעוּ בָנִים מוֹסֵר אָב:

47 לֹא-תִקַּח לָהּ אִשָּׁה וְלֹא-יְהִי לָהּ בָּנִים וּבָנוֹת בְּמָקוֹם

הַזֶּה:

48 מִלֹּאֵה הָאָרֶץ קִנְיָהּ:

49 מִהַיִּסְכּוֹן-לָהּ:

50 מִהַתַּעֲשָׂה-לָּו:

51 בְּנֵי שָׁמֶר אֲמָרִי וּמִצּוֹתֵי הַצֶּפֶן אִמָּהּ:

52 מִחֵר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בְּאֶרֶץ:

53 וְשֹׁבֵר עֲבָדֶיהָ אֲתֵן לָהּ כָּל אֲשֶׁר תֹּאמַר:

54 עִם הָאָרֶץ יִרְגְּמָהּ בְּאֶבֶן:

55 וְעַתָּה הַצִּילֵנוּ מִיַּד אֲבֹתֵינוּ וּנַעֲבֹדָהּ:

56 בְּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֶתְהֵן:

57 וּבִרְכָּהּ יְהוָה וְיִשְׁמְרָהּ:

58 תִּתֵּן בְּיָדֵנוּ זִבְחִים:

59 אֶל-תִּשְׁלַח יְיָ אֶל-הַנֶּגֶר:

60 אֲנֹכִי הַעֲלִיתִי אֶתְכֶם מִמִּצְרָיִם:

61 לָהּ אֲתֵן אֶת-אֶרֶץ כְּנָעַן:

62 סִפְרוּ-לָנוּ אֲבוֹתֵינוּ:

63 קַח בְּיָדָהּ אֲבָנִים גְּדִלוֹת:

64 בְּיָמִים הַהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל:

65 וּמִטָּר לֹא-גָמָה אֶרֶצָהּ:

66 אֶל-הַמִּזְבֵּחַ לֹא יָגֵשׁ כִּי-מוֹם בּוֹ:

67 בְּזֹאת אֲדַע כִּי בָנִים אַתֶּם:

68 גָּמָה יְיָ עַל-הַשָּׂמַיִם:

69 תִּגְדֹּלֵנוּ מֵיִם וּנְשַׁתָּהּ:

70 אֶתִּיהָ עִמָּךְ:

71 כָּל־שֶׁם בְּחֻקָּהּ עֲשִׂית:

- 72 הנה נתתי לכם את כל עשב:  
 73 לביאת מלכי עלינו:  
 74 מה ראו בבתך:  
 75 ואתם יהיו איש איש למטה:  
 76 ויעל עלת במקום:  
 77 את רעבון בתיכם קחו ולכו:  
 78 ואנחנו לא נוכל לתת להם גשים מבנותינו:  
 79 צא מן הבתה אתה ואשתך ובגיה ובגיה אהך:  
 80 ואין מים לשחת העם:  
 81 בוטח בעשרו הוא יפל:  
 82 גר הייתי בארץ נכריה:  
 83 ועתה אשיבנו לה:  
 84 כי עפר אתה ואל עפר תשוב:  
 85 לא טוב היות האדם לבדו:  
 86 ואני הנני מקים את בריתי אתכם:  
 87 למתי אעתיר לה ולעבדיה ולעמה:  
 88 למה תכה רגלך:  
 89 כי שמע בי אתו משחו למלך תחת אביהו:  
 90 בנה אשר אתן תחתיה על כסא הוא יבנה תפילת  
 לשמי:  
 91 עשה געשה את נדרינו אשר נדרנו:  
 92 עלו כי מחר אתנו ביהך:  
 93 הן קלתי מה אשיבך:  
 94 וביגור אתה גר בארצכם לא תונו אתו:  
 95 קדשים תהיו כי קדוש אני:  
 96 על מי הרימות קול:



- 97 כה אָמַר יְהוָה לֹא־הָעֵלּוּ וְלֹא־תִלַּחֲמוּ עִם־אֲחֵיכֶם:
- 98 אַל־יִשְׁאַף אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטָח בּוֹ:
- 99 מִה־תִּרְיֹבֹן עֲמָדָי:
- 100 כִּי טוֹבַת מִרְאָה הִיא:
- 101 מִה־רָבוּ מַעֲשֵׂיהָ:
- 102 לָכֵה אֶתָּנוּ וְהִטָּכְנוּ לָךְ:
- 103 אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעָךְ בָּא:
- 104 בְּזַעַת אֲפִיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךָ אַל־הֶאֱדַמָּה:
- 105 הִנֵּה עִם בָּא מֵאֶרֶץ צָפוֹן:
- 106 כִּי זָכַר אֶת־דְּבַר קִדְשׁוֹ:
- 107 לָךְ אַל־נִמְלָה עֶצֶל רָאֵה דְרָכֶיהָ וְחֻקֶּם:
- 108 אַל־תִּסָּר בְּרִיתָךְ אִתָּנוּ:
- 109 שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי־מֵאֲתִי נִהְיָה הַדְּבַר הַזֶּה:
- 110 אֲבִיךָ הַקְּבִיד אֶת־עֲלָנוּ וְאֶתָּה הַקַּל מֵעֲלֵינוּ:
- 111 כִּי פָתָאם יָבֹא הַשָּׂדֶד עֲלֵינוּ:
- 112 וְלֵה אָמַר עָלַי לְשִׁלוֹם לְבֵיתְךָ:
- 113 וְעַתָּה אֲבִי הָעַמִּים עֲלֵיכֶם עַל כְּבֹד וְאֲנִי אֲסִיף עַל־עַלְכֶם:
- 114 וּמִטָּף אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיָּאֵר קַח בְּיָדְךָ:
- 115 עַל־מִי הָרִימוֹת קוֹל וּתְשֹׂא מְרוֹם עֵינֶיךָ:
- 116 וַיָּקָם וַיֵּלֶךְ מְנוּחַ אַחֲרֵי אִשְׁתּוֹ:
- 117 וּבְנֵי יִשְׂרָאֵל אָמְרוּ נִגְוָסָה וְנִתְקַנְוָהוּ מִן־הָעִיר אַל־הִמְסָלוֹת:
- 118 וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם:
- 119 אַתֶּם תִּמְעָלוּ אֲנִי אֲפִיץ אֶתְכֶם בְּעַמִּים:

120 לֹא־רָאוּ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִמָּחֳתָיו  
שְׁלֹשֶׁת יָמִים:

121 בְּעוֹד שְׁלֹשֶׁת יָמִים יֵשָׂא פָרְעָה אֶת־רֹאשׁוֹ וְהִשִּׁיבָה  
עַל־בִּגְדָהּ וְנָתַתָּ כּוֹס־פָּרְעָה בְּיָדוֹ:

122 שָׁמְעוּ בְּקוֹלִי וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי  
לְעָם:

123 עָנֹלֶת בִּקְרַת תַּקַּח בְּיָדָהּ וְאַמְרָתָּ לְזִבְחִי לִידְוָהּ בְּאֵתִי:  
מִזֶּה בְּיָדָהּ וַיֹּאמֶר מֹשֶׁה:

125 וְאַתָּה קַח־לָהּ מִכָּל־מֵאֵבֶל אֲשֶׁר יֵאָבֵל:

126 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בָּבֹאוּ מִסְדֵּן אָרֶם וַיִּזְכֹּר  
אֹתוֹ:

## GENESIS, CHAPTER XII.

1 וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לָהּ מֵאֶרֶץ וּמִמְּלַכְתָּהּ  
 2 וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֵרָאֶה: וְאָנֹכִי לְנָוִי  
 3 גָּדוֹל וְאַבְרָכְךָ וְאַגְדָּלָה שְׁמִי וְהָיָה בְרָכָה: וְאַבְרָכָה  
 4 מְבָרְכֶיךָ וּמְקַלְלָה אֲנִי וְנִבְרְכוּ בְךָ כָּל מְשֻׁפָּחוֹת  
 5 הָאָדָמָה: וְיִלְךָ אַבְרָם בְּאִשׁ רֵבָר אֵלָיו יְהוָה וַיִּלְךָ  
 6 אִתּוֹ לוֹט וְאַבְרָם בֶּן-חָמֵשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בְּצֵאתוֹ  
 7 מִחָרָן: וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן  
 8 אָחִיו וְאֶת-בְּלָדְכֻשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּגְשִׁשׁ  
 9 אֲשֶׁר-עָשׂוּ בְּחָרָן וַיָּצְאוּ לְלֶבֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ  
 10 אֶרֶץ כְּנָעַן: וַיַּעֲבֹד אַבְרָם בָּאָרֶץ עַד מָקוֹם שְׁכֵם  
 11 עַד אֵלּוֹן מוֹרָה וְהַכְנַעֲנִי אָז בָּאָרֶץ: וַיֵּבֶא יְהוָה  
 12 אֶל-אַבְרָם וַיֹּאמֶר לִזְרַעְךָ אֲתָן אֶת-הָאָרֶץ הַזֹּאת  
 13 וַיִּבְּן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו: וַיַּעֲמֵק מִשָּׁם  
 14 הַחֲדָה מִקְדָּם לְבֵית-אֵל וַיֵּשֶׁב אֶהֱלָה בֵּית-אֵל מִיָּם  
 15 וְהָעִי מִקְדָּם וַיִּבְּן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם  
 16 יְהוָה: וַיִּסַּע אַבְרָם הָלוֹךְ וְנִסְוֹעַ הַגִּגְבָה: פ  
 17 וַיְהִי רָעַב בָּאָרֶץ וַיֵּרֶד אַבְרָם מִצְרָיִמָּה לְנוֹר שָׁם  
 18 כִּי-קָבַד הָרָעַב בָּאָרֶץ: וַיְהִי בְּאִשְׁרֵי הַקְּרִיב לְבֹא  
 19 מִצְרָיִמָּה וַיֹּאמֶר אֶל-שָׂרִי אִשְׁתּוֹ הִנֵּה-נָא יִדְעָתִי  
 20 כִּי אִשָּׁה יִפְת־מִרְאָה אָתָּה: וְהָיָה כִּי-יֵרְאוּ אֹתָךְ  
 21 הַמִּצְרָיִם וַאֲמָרוּ אִשְׁתּוֹ זֹאת וְהִרְגוּ אֹתִי וְאַתָּה יָחִיד:  
 22 אֲמַר-יָנָא אֲחֹתִי אָתָּה לְמַעַן יִטְבַּלְי בְּעִבְרֹךְ וְחַיִּיתָ

14 נִפְשִׁי בְּגִלְלָהּ: וַיְהִי כִּבּוּא אֲבָרָם מִצִּרְיָמָה וַיֵּרְאוּ  
 15 הַמִּצְרִיִּם אֶת־הָאִשָּׁה כִּי־יִפָּהּ הוּא מֵאֹד: וַיֵּרְאוּ אֹתָהּ  
 שְׂרֵי פֶרְעֹה וַיְהַלְלוּ אֹתָהּ אֶל־פֶּרְעֹה וַתִּקַּח הָאִשָּׁה  
 16 בֵּית פֶּרְעֹה: וּלְאֲבָרָם הֵיטִיב בְּעִבּוּרָהּ וַיְהִי־לָהּ צֶאֱזָן  
 וּבִקְרָ וַחֲמִלִים וַעֲבָדִים וְשִׁפְחֹת וַאֲחֻנָּת וְגַמְלִים:  
 17 וַיִּנָּע יְהוָה אֶת־פֶּרְעֹה נֹגְעִים גְּדִלִים וְאֶת־בֵּיתוֹ  
 18 עַל־דָּבָר שְׂרֵי אִשָּׁת אֲבָרָם: וַיִּקְרָא פֶּרְעֹה לְאֲבָרָם  
 וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לֹא־הִנֵּדְתָּ לִּי כִּי  
 19 אֲשַׁתְּךָ הוּא: לָמָּה אָמַרְתָּ אֲחֻחִי הוּא וְאָקַח אֹתָהּ  
 20 לִּי לְאִשָּׁה וַעֲתָה הִנֵּה אֲשַׁתְּךָ קָח וְלָךְ: וַיֵּצֵאוּ עָלָיו  
 פֶּרְעֹה אֲנָשִׁים וַיִּשְׁלְחוּ אֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־  
 אֲשֶׁר־לוֹ:

## CHAPTER XIII.

1 וַיַּעַל אֲבָרָם מִמִּצְרַיִם הוּא וְאִשְׁתּוֹ וְכָל־אֲשֶׁר־לוֹ וְלוֹט  
 2 עִמּוֹ הַנֹּגֵבָה: וְאֲבָרָם כָּבֵד מְאֹד בְּמִקְנֵהוּ בְּבָסָף  
 3 וּבִזְהָב: וַיֵּלֶךְ לְמִסְעָיו מִגֹּב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם  
 אֲשֶׁר־הָיָה שֵׁם אֱהֱלָה בְּתַחֲלָה בֵּין בֵּית־אֵל וּבֵין  
 4 הָעֵי: אֶל־מָקוֹם הַמְּזֻבָּח אֲשֶׁר־עָשָׂה שֵׁם בְּרֹאשֻׁנָּה  
 5 וַיִּקְרָא שֵׁם אֲבָרָם בְּשֵׁם יְהוָה: וְגַם־לָלוֹט תַּחֲלָה  
 6 אֶת־אֲבָרָם הָיָה צֶאֱזָן וּבִקְרָ וְאֱהָלִים: וְלֹא־נִשָּׂא אֹתָם  
 הָאָרֶץ לְשִׁבְתָּ יַחְדָּו כִּי־הָיָה רִכּוּשָׁם רָב וְלֹא יָכֻלוּ  
 7 לְשִׁבְתָּ יַחְדָּו: וַיְהִי־רִיב בֵּין רַעֲי מִקְנֵה־אֲבָרָם וּבֵין

רָעִי מִקְנֵה-לוֹט וְהַכְנַעֲנִי וְהַפְּרָזִי אֲזִי יֹשֵׁב בְּאֶרֶץ:  
 8 וַיֹּאמֶר אַבְרָם אֶל-לוֹט אֵל-נָא תְּהִי מְרִיבָה בֵּינִי  
 וּבֵינְךָ וּבֵין רָעִי וּבֵין רָעִיךָ כִּי-אֲנָשִׁים אַחִים אֲנַחֲנוּ:  
 9 הֲלֹא כָל-הָאָרֶץ לִפְנֵיךָ הִפְרַד נָא מֵעָלַי אִם-הִשְׁמָאל  
 10 וְאִימָנָה וְאִם-הַיְמִין וְאֲשַׁמְאִילָהּ: וַיִּשְׂא-לוֹט אֶת-  
 עֵינָיו וַיֵּרָא אֶת-כָּל-כְּבֹד הַיִּרְדֵּן כִּי כָלָה מִשְׁקָה לִפְנֵי  
 שַׁחַת יְהוָה אֶת-סֹדֶם וְאֶת-עַמּוֹלָה בְּנוֹ-יְהוָה בְּאֶרֶץ  
 11 מִצְרַיִם בְּאָכָה צָעַר: וַיִּבְחַר-לוֹ לוֹט אֶת כָּל-כְּבֹד  
 הַיִּרְדֵּן וַיֵּסַע לוֹט מִקְדָּם וַיִּפְּרֹדוּ אִישׁ מֵעַל אָחִיו:  
 12 אַבְרָם יֹשֵׁב בְּאֶרֶץ-כְּנָעַן וְלוֹט יֹשֵׁב בְּעָרֵי הַכְּבֹד  
 13 וַיֹּאחֶל עַד-סֹדֶם: וְאֲנָשֵׁי סֹדֶם רָעִים וְחַטָּאִים לַיהוָה  
 14 מְאֹד: וַיְהִי וְאָמַר אֶל-אַבְרָם אַחֲרֵי הַפְּרֹד-לוֹט  
 מֵעַמּוֹ שָׂא נָא עֵינֶיךָ וּרְאֵה מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה  
 15 שָׁם צֹפֶנָה וְנֹגֵדָה וְקֹדֶמָה וְאַחֶרָה: כִּי אֶת-כָּל-הָאָרֶץ  
 אֲשֶׁר-אַתָּה רֹאֶה לִּי אֶתְנַנָּה וְלִזְרַעָה עַד-עוֹלָם:  
 16 וְשָׁמָּה אֶת-זְרַעָה בְּעֵפֶר הָאָרֶץ אֲשֶׁר־אִישׁ  
 17 לִמְנוֹת אֶת-עֵפֶר הָאָרֶץ גַּם זְרַעָה יִמְנָה: קוֹם הַתְּהַלֵּךְ  
 18 בְּאֶרֶץ לְאָרְכָּהּ וּלְרַחְבָּהּ כִּי לִי אֶתְנַנָּה: וַיֹּאחֶל  
 אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאַלְנִי מִמְּרָא אֲשֶׁר בְּחִבְרוֹן וַיְבָרֶךְ  
 שָׁם מִזְבֵּחַ לַיהוָה:



## NOTES

### ON THE

### FIRST LESSONS IN TRANSLATING.

1. *Word of Jehovah.* דְּבַר, Parad. IV.
2. Is. 1: 10. *Hear ye the word of Jehovah.* Art. omitted, as in the form *Jehovah's word*, § 108, 2. שְׁמַע, Parad. F.
3. Judg. 6: 10. *I [am] Jehovah your God.* § 141. אֱלֹהֶיךָ, Parad. I. § 22, 2, b. § 8, 4. *Plur. maj.* § 106, 2, b. *Suff.* § 89, *table*.
4. *ibid.* *Ye have not hearkened to my voice.* Position of the negative, § 142, 1. קוֹל, Parad. I. אֶתְּ, § 100.
5. Deut. 21: 7. *Our hands have not shed this blood.* יָדַי, Parad. II. — (3)\* שָׁפַךְ. (4) § 115, 2, and Note. § 27, 1. (5) art. § 35; דָּם, Parad. II. — (6) § 37, 1, and Rem. 1.
6. Gen. 3: 10. *Thy voice I heard in the garden.* (2) קוֹל, § 8, 4. בְּגַן = בְּגִנָּה (Sect. IX. 6), גֵּן, Parad. VIII. — § 29, 4, a. Arrangement of words, § 142, 1, c.
7. 1 Chron. 11: 1. *Behold, thy bone and thy flesh [are] we.* (1) § 103. (2) אֲנִי (אֲנִי), Parad. VI. a. (3) בָּשָׁר, Parad. IV. י, Sect. IX. 3. (4) § 32, *table*.
8. 2 Sam. 4: 7. *He lay upon his bed.* (2) שָׁכַב, *Kal. Part.* § 131, 1, & 2, c. (3) § 99, a. § 101. (4) מִטָּה, § 93, Parad. A.
9. Lev. 19: 2. *Speak to the whole congregation of the sons of Israel.* דְּבַר, *Piel, Imp.* אָמַר, § 101. כָּל, a noun in the constr. st. (*whole of*) from כָּל (Parad. VIII.), see lex. nō. 1, and observe the limitation of the following noun by a succeeding genitive. (4) עֲרֹה, § 92, Parad. B, b. (5) בָּן, § 94, inflected in *plur.* like Parad. II.
10. Gen. 24: 58. *Wilt thou go with this man?* (1) הֲ, § 150, 2, 2d ¶, § 98, 4. הֲלָכִי (see lex. הִלָּךְ, defective verb § 77), *Kal fut. 2 f. sing.* of הָלַךְ, Parad. K. (2) § 99, a. (3) אִישׁ, § 94, הָ art. (4) no. 5, art. § 109, 2.
11. Ps. 104: 1. *Bless, O my soul, Jehovah.* בָּרַךְ, Parad. E, *Piel.* (2) שָׁשׂ (שָׂשׂ), Parad. VI. a.

\* \* The words in each sentence are thus indicated, by numbering them from the right.

12. Gen. 41: 57. *Sore was the famine in the whole earth.* Arrangement of words, § 142, 1, a. (2) רָעָב, Parad. IV., art. § 35. (3) בָּל, no. 9. (4) אָרָץ (Sect. IX. 8), § 29, 4, a, and c, Rem. — Article, § 109, 1, Rem.

13. Prov. 4: 2. *For good instruction I give to you.* לִקְחָהּ (לִקְחָהּ), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) וְהָיָה, Parad. H. § 65, Rem. 3. § 124, 3. (5) § 101, 2, table, a. Arrangement, no. 6.

14. Gen. 42: 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יָרֵד, Parad. K. (3) no. 9. (4) § 101, Rem. 2.

15. Jer. 7: 2. *Stand in the gate of the house of Jehovah.* (2) שָׁעַר (שָׁעַר), Parad. VI. d. Sect. VIII. 3. constr. st. Omission of art. § 108, 2. (3) בַּיִת, § 94. Sect. VIII. 3, a. Parad. VI. h.

16. Gen. 44: 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. O; with plur. nominative § 143, 2. (4) מָצָא, Parad. III. § 8, 4. Art. omitted (no. 15). (5) עָבְרָה (עָבְרָה), Parad. VI. a.

17. Gen. 32: 27. *Let me go, for the morn ariseth.* שָׁלַח, Parad. F, Piel Imp. שָׁלַח, with suff. יָ ( § 57, table, — and 3, b); for the falling away of the final vowel, § 27, 3, b. Accent (˙) = to a comma or semicolon, (§ 15, 3), class II, 5. — ב, § 21, 1, comp. Sect. III. (3) Parada. D and P. (4) שָׁחַר (שָׁחַר), Parad. VI, d.

18. Ex. 17: 4. *What shall I do to this people?* (1) § 37, 3. (2) עָשָׂה, Parada. D and P, Kal fut. 1 Sing. (3) = לִהְיוֹת, Sect. IX. 6. עָם, Parad. VIII. a. (4) no. 5.

19. Gen. 3: 16. *In sorrow shalt thou bring forth children.* אָצַב (אָצַב), Parad. VI. a. (2) יָלַד, Parad. K. (3) no. 9.

20. Gen. 40: 11. *And Pharaoh's cup [was] in my hand.* (1) כּוֹס, Parad. I. (3) Sect. IX. 2.

21. Prov. 3: 1. *My son, my law forget thou not.* (1) no. 9. Accent (˙) § 15, class II. 7, comp. no. 17. (2) חָזַק, § 93, Parad. A. (4) שָׁכַח. — § 125, 3, c.

22. Gen. 3: 17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) אָשָׁה, § 94. § 93, expl. 3, Rem. — § 29, 4, b.

23. 2 K. 20: 14. *What said these men?* (2) Parad. I. (3) no. 10 (3); הָ art. (4) § 34, 1, and Rem. § 109, 2.

24. Gen. 28: 1. *Thou shalt not take a wife of the daughters of Canaan.* (2) לָקַח, § 65, Rem. 2. Form of prohibition, comp. no. 21, and ref. (4) נָתַן, § 94; inflexion of plur. § 93, Parad. B, a. הָ, Sect. IX. 4, Lex. 1.

25. Ps. 103: 14. *He knoweth our frame.* (2) Parada. K and F. (3) יָדָע (יָדָע), Parad. VI., b, with suff. Sect. V. I., 3.

26. Ex. 9: 35. (2) no. 17.



27. Prov. 4: 2. *My law forsake ye not.* (1) no. 21. (3) עֲזַב, Parad. D, § 29, 4, b. — comp. no. 21.

28. Ex. 10: 1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) קָבַר, Hiph. see lex. Kal 5, Hiph. 3. (5) לָב, Parad. VIII. (8) no. 16.

29. Gen. 9: 13. *My bow I set in the cloud.* (2) נָשָׂא, Parad. VI, a. (3) no. 13. (4) נָשָׂא, Parad. IV. Prep. and art. § 32, B, and Rem. 2. Use of the art. § 107, 3, Rem. 1, b.

30. Prov. 6: 20. *Keep, my son, the commandment of thy father.* (3) שָׁמְרָה, § 93, Parad. A. (4) שָׁמַר, § 94.

31. Gen. 9: 3. *I have given to you all* (2) no. 13. (4) no. 9.

32. Job 35: 2. *This dost thou regard as right?* (1) no. 10 (1), and § 34, 1. (2) § 124, 3. (3) Parad. II. לְ prep. for right = as right, see lex. נָשָׂא, Kal 2.

33. Lev. 22: 2. (1) no. 9. (5) ibid.

34. 2 K. 19: 22. *Whom hast thou reproached and blasphemed?* (2) comp. 18 (1). (3) Parad. E, Piel. (4) Piel.

35. Ex. 17: 2. *Why should ye tempt Jehovah?* (1) lex. B. and C. Gram. pg. 290, note. § 37, 1, Rem. a; comp. Sect. IV. at the end. (2) נָסָה, Parad. P, Piel fut. י, § 47, Rem. 4. — § 125, 3, d.

36. Judg. 20: 25. *All these drew [lit. (were) drawers of] the sword.* (1) no. 9. (2) § 34, 1; omission of art. § 108, 2. (3) הָלַץ, Kal Part. Parad. VII.; construction, § 132, 2; omission of the copula, § 141. (4) הָלַץ (הָלַץ).

37. Gen. 32: 30. *Tell, I pray thee, thy name.* (1) נָגַד, Parad. H. Hiph. Imp. m. sing., lengthened form (§ 48, 5. § 52, Rem. 3). (2) § 127, 1. Dagh. f. conj. § 20, 2, a. (3) נָשָׂא, Parad. VII. suff. נָשָׂא (see table) in pause; elsewhere נָשָׂא.

38. Num. 10: 30. *To my land and to my kindred will I go.* (1) prop. subst. in the constr. st.; see § 101. (2) Sect. IX. 8. (4) מוֹלֶךְתָּ, § 93, Parad. D, a. (5) no. 10 (1).

39. Jer. 6: 20. *Your sacrifices are not pleasant to me.* נָחַר, Parad. VI. e. § 91, Expl. 6, Rem. 1, 2d ¶. (4) § 101, 2, a.

40. 1 Chron. 10: 4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) ibid. (3) נָחַר, Imp. נָחַר, with suff. § 57, 3, b. § 60, 2. comp. § 91, expl. 6, Rem. 4. (4) § 101, 2, a, Rem. § 151, 3, 2, 2d ¶.

41. Ex. 10: 3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) נָחַר, Kal, fut. plur. 3 m. נָחַרְוּ; with suff. § 57, 3, a. § 8, 4, and § 9, 9, 1, b. Use of י with the Fut. § 125, 3, a. comp. § 126, 1, c, and § 152, 1st ¶, and let. e.

42. 1 Chron. 12: 18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) נָחַר, Kal Part.

(Parad. VII.) *plur.* with *suff.* ךְ, § 89, 2, Rem. 1. Accent and fol mute, comp. no. 17. (6) ׁוּר, *Kal Præt.* 3 *m. sing.* with *suff.* (§ 57, 3, *b*) ךְ, which unites with itself the final stem-letter. — Vowel changes, § 27, 2, *a*, and 3, *a*. — § 124, 3.

43. Ex. 10: 24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 K. 5: 22. *I have heard that which* [the message which] *thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17: 2. *Behold, the silver is with me; I took it.* (1) no. 7. (2) ךְּ (ךְּךְ), Parad. VI. *a*. (3) ךְּ, prop. a substantive, *accus.* of *place*, (§ 33, *c*. § 116, 1, *b*); with *suff.* § 101, Rem. 1. Accent comp. no. 17. (4) emphatic, — *I took it*; comp. no. 28 (2). (5) Sect. IX. 15.

46. Prov. 4: 1. *Hear, ye children, a father's instruction.* (3) Parad. II.

47. Jer. 16: 2. *Thou shalt not take for thyself a wife, and thou shalt not have* [lit. *there shall not be to thee*] *sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, *b*. (6) ךְּךְ, Parad. P, *Kal fut. plur.* 3 *m*. (9) no. 24 (4). (10) prep. and art. Sect. IX, 6. — Parad. III.

48. Ps. 104: 24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) ךְּלָא, Parad. O, § 73, Rem. 1. (2) § 91, expl. 6, Rem. 1. (3) ךְּךְ, Parad. II.

49. Job 35: 3. *What will it profit thee?* (1) § 37, 1, *a*. (2) ךְּךְ, *fut.* ךְּךְ; § 27, 1.

50. Job 35: 6. *What wouldst thou do unto him?* (2) ךְּךְ, Parad. P and D. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, *a*.

51. Prov 7: 1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) ךְּךְ, Parad. VI. *b*. § 29, 4, *a*. (4) no. 30. § 8, 4. (5) ךְּךְ, § 125, 3, *c*. (6) no. 45.

52. Ex. 9: 5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, *b*. (4) no. 1. (5) no. 5. accent *Tîphkhâ*. (6) No. 12. Sect. IX. 6.

53. 1 K. 5: 20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) ךְּךְ, Parad. IV (3) no. 13. (4) accent *Zaqeph-qaton*. (7) *final Tseri*, § 67, 1.

54. Lev. 20: 2. *The people of the land shall stone him with stones.* (1) omission of art. § 103, 2. (3) ךְּךְ, comp. no. 41 — § 143, 1. (4) ךְּךְ (ךְּךְ), Parad. VI., lit. *with the stone* (ךְ, no. 40), § 107, Rem. 1, *b*.

55. 1 Sam. 12: 10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, *b*. § 147, 2, 2d ¶.

(2) לַעֲלֹ, Parad. *H*, *Hiph. Imp.*; suff. לַעֲ attached to the full form, § 52, Rem. 1, and 3. (4) לַעֲ, *Kal Part.* Parad. VII. (5) no. 41. suff. § 57, 4.

56. Lev. 20: 14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 101, Rem. 1.

57. Num. 6: 24. *Jehovah bless thee, and preserve thee.* (1) Parad. *E*; § 59, Rem. 4. (3) § 59. *Suff.* ׀,; the Sheva becoming Seghol in pause § 29, 4, b, the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10: 25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22: 12. *Stretch not forth thy hand against the lad.* (2) no. 17. (1 and 2) no. 21. (4) no. 38; lex. *A*, 3.

60. Judg. 6: 8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Ps. 105: 11.

62. Judg. 6: 13. *Our fathers have told us.* (1) נִסְּרָ, *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43: 9. *Take in thy hand great stones.* (1) no. 24. (4) נִרְוֹל, Parad. III. *fem.* § 92, 1; declension, § 92, Parad. *A*. — § 8, 4.

64. Judg. 17: 6. *In those days there was no king in Israel.* (1) נִסְ, § 94. (2) § 32, Rem. 8. (3) prop. subst. נִסְ const. st. נִסְ (Parad. VI. *h*) *nothing of a king* = *no king*. § 149, 6th ¶.

65. Ex. 9: 33. *And rain was not poured upon the earth.* (1) נִסְרָ, Parad. IV. (3) *Niph.* Parad. *H*. (4) *He local*, § 88, 2, *a*.

66. Lev. 21: 23. *Unto the altar he shall not approach, because a blemish [is] in him.* (2) נִסְרָ, Parad. VII. (4) Parad. *H*; accent *Tiphkha*.

67. Gen. 42: 33. *By this shall I know that ye are true.* (1) § 34, 1. comp. § 105, 3. (2) no. 25. (4) נִסְ, Parad. *I*.

68. Ex. 10: 21. *Stretch forth thy hand towards heaven.* (1) נִסְרָ (§ 75, 2, *b*), Parad. *P* and *H*, § 65, Rem. 1. נִסְרָ, § 86 *b* Rem.

69. Ex. 17: 2. *Give us water, that we may drink.* (1) no. 13. (3) § 86 *b*, Rem. (4) נִסְרָ; use of ׀ with *Fut.* no. 41.

70. Judg. 6: 16. (1) נִסְרָ, Parad. *P*. (2) no. 14.

71. Ps. 104: 24. (1) no. 9; lit. *their whole*. (2) נִסְרָ (׀ = *ō* § 92. Parad. *A*. (3) no. 50.

72. Gen. 1: 29. (5) § 109, 1, Rem. (6) Parad. VI. § 90, expl. 6, Rem. 2.

73. Judg. 9: 10. *Go thou,—reign over us.* (1) no. 10. (3) קָלָךְ, *Imp.* § 46, Rem. 2. (4) § 101. prop. a plur. noun (*accus. of place*, § 116, 1, *b*, in the space above, § 106, 2, *a*), with a nominal suff.

74. 2 K. 20: 15. (2) רָאָה. (3) no. 15.

75. Num. 1: 4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; plur., as required by the sense. (3 and 4) distributively, § 106, 4. (5) מִשְׁבֵּט (with prep. and art.), Parad. IX. לְ, § 113, 2; — *the tribe* (i. e. which he represents).

76. Gen. 8: 20. *And he offered burnt offerings upon the altar.* (1) עָלָה, *Hiph. fut. apoc.* § 48. § 74, 5, and Rem. 3, *d.* *Vav conversive*, § 48 *b.* § 126 *b.*

77. Gen. 42: 33. *The dearth of your households (their necessities = what is necessary for them) take and go.* (2) תִּקְחוּן, Parad. III.; the penult vowel falling away in the constr. *st.* a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. Methegh, § 9, 1, Rem. (4) no. 24. (5) לְ, § 102, Rem. *d.* — No. 10; § 29, 4, *b.*

78. Judg. 21: 18. *But we cannot give them wives of our daughters.* (3) בָּלָה, § 77, Rem. 1. (4) לְ for לָ \* pointed thus before many monosyllabic words, and dissyllables with a penult accent. הָהָ, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1. (5) § 100, 2, *c.* (6) no. 22. (7) no. 24. בָּן, orig. signif. *part of*, § 99, *a.* § 151, 1, *a*, *β*, and 3, *c.* Lex. I.

79. Gen. 8: 16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) תֵּצֵא, § 75, 2, *d.* Parada. *K* and *O.* (3) תֵּצֵא, § 93, Parad. *A.* (7) no. 78 (6). (9) no. 45 Division of the verse by the accents nearly as in the translation.

80. Ex. 17 1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) *ibid.* (4); *Inf. constr.* with לְ; lit. *for the drinking of the people*, § 129. הָעָם, subject, § 130, 2.

81. Prov. 11: 28. *He that trusteth in his riches, he shall fall.* (1) תִּפֹּס, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth.* (2) תִּפֹּס, Parad. VI. *c.* (3) no. 28 (2). (4) תִּפֹּל, Parad. *H.*

82. Ex. 18: 3. *I am a sojourner in a strange land.* (1) Parad. I. (2) no. 70. § 124, 3. (4) *fem.* of נִגְרִי (נִגְרָה and נִגְרָה, § 85, 5); for the doubling of נ, comp. § 91, expl. 8, Rem. 3.

83. Judg. 17: 3. *And now I will return it to thee.* (2) שׁוּב, Parad. *M*, *Hiph. fut. Suff.* § 57, 4, table.

84. Gen. 3: 19. (2) Parad. IV.

85. Gen. 2: 18. (3) no. 70. *Inf. constr.* § 129, 1, *a*; followed by the subject, § 130, 2. (4) art. § 107, 2. (5) לְ, prep. *in*; נִרְ, noun, Parad. VIII.; י, suff.; § 98, 2, *a.*

86. Gen. 9: 9. *And I,—behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 33 2. For forms with suffixes see lex.; for the falling away of ה final, comp. § 74, Rem. 19. (3) no. 83. § 131, 2, a, and Rem. 1. (5) Parad. I. *fem. gender*, § 91, a.

87. Ex. 8: 5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) עָרַךְ; comp. § 98, 2, a.\* (2) עָרַךְ, *Hiph.* (4) no. 16.

88. Ex. 2: 13. *Wherefore wouldst thou smite thy fellow?* (1) קָרַח, lex. D, 3. § 147, 5. (2) קָרַח, § 75, 2, b. *Hiph. fut.* § 125, 3, d. (3) קָרַח, Parad. I.

89. 1 K. 5: 15. (5: 1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 2. (4) no. 56. (5) no. 56 (2). (6) לָ, lex. A, 3. (7) *subst.* in the *constr. st. prop. space beneath*; here (lex. 2) *place, stead*; here *accus. loci*, § 116, 1, b: comp. § 99, a.

90. 1 K. 5: 19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; *plur.* § 101, at the end, § 106, 2, a. (5) *orig. a subst. (space over or above) constr. st. of עָלָה, and accus. of place*; comp. § 101, at the end of the §. (6) בָּנָה, Parad. VII. see expl. 7, Rem. b; omission of *Dagh. f.* § 20, 3, b. With the accent the *suff. ה*, becomes הָ (§ 29, 4, b.);—without the accent the form is הַנִּבְנֶה on account of the guttural. —(8) בָּנָה. (10) Sect. IX. I.

91. Jer. 44: 25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, a. (4) נִקְרָה, Parad. VI.

92. Judg. 20: 28. *Go up; for to-morrow I will deliver him into thy hand.* (5) *suff. sing. (thy) collectively*, with reference to the people as *a whole*; comp. no. 94 (3 and 5): § 144, Rem. 1, 2d ¶, is not applicable here.

93. Job 40: 4. *Behold, I am vile! what shall I answer thee?* (2) קָלַל, Parad. G; for accent, see § 15, table (14), and Rem. 2. (4) no. 83; *suff.* § 57, 4, table; with two accusatives (§ 136, 1), see lex. *Hiph.* 2, b.

94. Lev. 19: 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) *prop. and when*; see Gram. p. 280, 6th ¶, b, and Lex. B, 3. (2) נִקְרָה, Parad. M. (4) no. 82. (7) נִקְרָה, § 75, 2, c. *Hiph., fut. Form of prohibition*, comp. nos. 24 and 21. (3 and 5) *suff.* comp. no. 92.

95. Lev. 19: 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, b.

96. 2 K. 19: 22. *Against whom hast thou raised the voice?* (3) רָם, Parad. M, *Hiph.* (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, a.

\* And § 147, 5.

97. 2 Chron. 11: 4. (3) accent *Pazer*. (7) נִפְחָה, *Niph.* (9) נָחַם, § 94.

98. Is. 37: 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) נִפְחָה (§ 75, 2, *a*), Parads. *H* and *O*, *Hiph. fut.* נִפְחָה, with suff. ה, which becomes ה־ (§ 22, 3) on account of the guttural; see § 59, Rem. 4, and § 73, 2, 3d ¶. — § 8, 4. (4 and 7) *in whom*, lit. *who* — *in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17: 2. Comp. no. 35. (2) נִיב, Parad. *N*, *Kal fut.* (נִיבִי) with *Nun paragog.* (§ 47, Rem. 4); for the shifting of the tone, comp. § 71, 6. (3) § 101, Rem. 2.

100. Esth. 1: 11. *For fair of aspect was she.* (2) טוֹב, *fem.* טוֹבָה, § 92, 1; inflexion § 93, Parad. *A*; connexion with the following subst. § 110, 2. (3) Parad. *IX*.

101. Ps. 104: 24. (1) lex. *B*, 2. (2) רָבַב, Parad. *G*. (3) Parad. *IX*.

102. Num. 10: 29. (1) no. 10; *Kal Imp.* with ה, *paragog.* § 68, Rem. 1. (2) suff. § 89, Rem. 2, 2d ¶. (3) טוֹב § 77, where (in order to conform to the lex.) נִפְחָה should be added as *Hiph.* of טוֹב. Use of *Prat.* (*and we do thee good*), comp. § 124, 6.

103. Is. 62: 11. (2) no. 24 (4). — § 105, 3, *d*; see lex. 5. (5) נִפְחָה, Parad. *E* Abstract for concrete, § 104, 2, 2nd ¶ (6) (*cometh*) בּוֹא, § 75, 2, *f*.

104. Gen. 3: 19. (1) וָעָרָה, § 93, Parad. *A*. (2) נָחַם, Parad. *VIII*. (3) Parad. *I*. (4) (נִפְחָה) Parad. *VI*; see Rem. 1, 3d ¶. (5) § 99, *a*. (6) (*thy returning*) *Inf. constr.* with suff. governed by the prep. עַר; § 129, 1. § 130, 1. — (7) § 151, 3, *d*. (8) § 93, Parad. *B*, *c*. — הִוֹכַח (with *penult* accent) § 29, 3, *b*.

105. Jer. 6: 22. (4) *constr. st.* (5) Parad. *III*.

106. Ps. 105: 42. (5) Parad. *VI. c*. (4 and 5) § 104, 1, with suff. § 119, 6; lit. *his word-of-holiness*.

107. Prov. 6: 6. (3) *fem.* — *plur.* יָמִים, § 86, 4. (6) נִפְחָה (נִפְחָה), Parad. *VI. a*. (7) נִפְחָה, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14: 21. (2) נָחַם, Parad. *G*, *Hiph. fut.* (3) no. 86 (4) no. 102.

109. 2 Chron. 11: 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit. *from with me*, see § 151, 2, and *a*. (6) נִפְחָה, see lex. *Niph.* 1.

110. 2 Chron. 10: 10. (2) no. 28. here, literally, *made heavy*. (4) עָלָה, Parad. *VIII*. (5) *but*; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, *a*, with suff. of *plur. noun*, § 101; — lit. *lighten from upon us*.

111. Jer. 6: 26. (2) § 93, 3. (3) no. 103. (4) נָחַם, *Kal Part.*

112. 1 Sam. 25: 35. *And to her he said, — go up, in peace, to thy house.* (4) 42; ה, § 151, 3, *e*, 2d ¶. But comp. Lex. *B*, 3.

113. 2 Chron. 10: 11. (1) see lex. עָרַח. (3) עָרַח, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) עָרַח, § 77, Rem. 1. — § 8, 4. (9) § 151, 3, *b*.

114. Ex. 17: 5. (1) עָרַח, Parad. IX. (2 and 4) no. 98. אָ, no. 40. (3) no. 88. (6) עָרַח; omission of *Dagh. f.* in ' , § 20, 3, *b*, — use of the art. § 107, 3. (7) no. 63.

115. 2 K. 19: 22. (1—4) no. 96. (5) עָרַח, § 75, 2, *a*; *Vav converse*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) עָרַח, Parad. VI. *h*; Dual with *suff.*

116. Judg. 13: 11. (1) עָרַח, Parad. *M.* (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126 *b*, 2. (4) prop. *plur. noun, space behind* (comp. § 106, 2, *a*); construct state and accusative of place, *in the rear of* —, hence as a prep. *after*; comp. § 101. (5) no. 22.

117. Judg. 20: 32. (3) accent *Zaqeph-qaton*. (4) עָרַח, *Kal fut.*; with *He paragog.* § 48. § 126, 1. (5) עָרַח, *Kal Prat.* אָ, § 20, 2, *b*. *Suff. him*, collectively, as often in English. — § 124, 6; *let us flee*, — and *we draw them away*, &c. (7) עָרַח. (9) עָרַח, § 93, Parad. A. אָ (without *Dagh.*) § 20, 3, *b*.

118. Ex. 10: 22. (1) no. 68 (1). § 75, 2, *b*; *converse fut.* no. 116.

119. Neh. 1: 8. (2) עָרַח, § 29, 4, *b*; *should ye deal faithlessly = if ye* —, comp. § 125, 5. (4) עָרַח, *Hiph.*

120. Ex. 10: 23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, *a*; accusative designating *length of time*, § 116, 2, *b*. (11) no. 64.

121. Gen. 40: 13. (1) אָ in, and עָרַח, *Inf. absol.* of the verb עָרַח, *in the continuing = whilst yet*; comp. lex. עָרַח, 5. (2) *time how long as in preced.* no. (4) no. 115. (7) § 94. (8) עָרַח; *Synt.* no. 117 (5). (10) אָ, Parad. VIII.

122. Jer. 7: 23. (3) *then am I*. (5) אָ (§ 28, 2. § 23, 2, —), comp. אָ, lex אָ A, 3.

123. 1 Sam. 16: 2. (1) § 93, Parad. A. (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 5, *b*. (6) עָרַח, *Inf. constr.* § 139, 2. (7) § 100, *fine* —. (8) no. 103.

124. Ex. 4: 2. (1) § 37, 1, *a*. (4) no. 114.

125. Gen. 6: 21. (2 and 3) אָ, § 151, 3, *c*. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. I; § 125, 3, *d*.

126. Gen. 35: 9. (1) עָרַח, *Niph. fut. apoc.* with *Vav converse*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating = again*; § 98, 2, *d*. (6) *at (or in) his going = when he went*; אָ (§ 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX, 19. (7) עָרַח, Parad. II. (9) אָ without *Daghesh*, § 20, 3, *b*.

## GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, *e*. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (ult.)  $\text{הָיָה}$ , *Hiph.* with *suff.* § 74, Rem. 19. § 57, 4, *table*; with two accusatives, § 136, 1.

V. 2. (1)  $\text{עָזַר}$ , helping vowel § 28, 3. Methegh § 16, 2, — Sect. II. Rem. 3. (2)  $\text{לֵךְ}$ , see lex. *A*, 3. (4) no. 57. (1 and 4)  $\text{וְלֵךְ}$  without Dagh. 1. § 21, 2, *c*, and § 57, 3, *b*. — Divide thus:  $\text{וְלֵךְ-כְּהָה}$ ,  $\text{וְלֵךְ-כְּהָה-רֵכְהָה-כְּהָה}$ ; so vs. 3,  $\text{וְלֵךְ-גַּלְלֵה-כְּהָה}$ . (5) *paragog. fut.*; with *Vav conversive*, § 48 *b*. (7)  $\text{וְלֵךְ}$ , § 102, 2, *c*. — In this and similar cases, Methegh may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations  $\text{וְלֵךְ}$  &c. § 26, 3 Rem. *d*. Sect. II. Rem. 2. — Equivalent to *thou shalt be*, § 127, 1. (ult.) *Parad. B, c*.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 91, expl. 7, *b*. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4)  $\text{וְלֵךְ}$ . (7) followed by a definite substantive. (8)  $\text{וְלֵךְ}$ , *Parad. B*, § 93, expl. 1, 3d ¶. (ult.) no. 104.

V. 4. (3) *according to what = as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, *c*. (12 — 15) § 118. (16) no. 79; *at his going forth = when he went forth*:  $\text{וְלֵךְ}$ ,  $\text{וְלֵךְ}$ ; comp. § 23, 2

V. 5. (12) *Parad. I.* with *suff.*  $\text{וְלֵךְ}$ . (14) § 29, 4, *b*. (16) *Parad. VI.* ( $\text{וְלֵךְ}$ ). (21) no. 10.  $\text{וְלֵךְ}$ , pointing, no. 78 (4); use with the *Inf.* lex.  $\text{וְלֵךְ}$  *C*, 1. (22) comp. no. 65. Last word but one,  $\text{וְלֵךְ}$  (*Hahn's* ed.) by mistake for  $\text{וְלֵךְ}$ . (23 and ult.)  $\text{וְלֵךְ}$ , § 20, 2, *a*.

V. 6. — Observe the modifications of the general idea of *motion* in the verbs  $\text{וְלֵךְ}$ ,  $\text{וְלֵךְ}$ ,  $\text{וְלֵךְ}$ ,  $\text{וְלֵךְ}$ . (5) no. 47. *genitive* (in place of *apposition*), § 112, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 34, 1, and Rem. 1. (11)  $\text{וְלֵךְ}$ , *convers. fut.* § 74, Rem. 3, *a*. (13) no. 66: § 83, 14, — *place where* sacrifice is offered. (15)  $\text{וְלֵךְ}$ , *Niph. Part.*; art. § 107, 2d ¶, *fine*.

V. 8. (2) § 147, last ¶ (3)  $\text{וְלֵךְ}$  (with the art.  $\text{וְלֵךְ}$ ), *Parad. VIII.* comp. § 81, 2; with *He local*, § 88, 2, *a*. (4) ( $\text{וְלֵךְ}$ ) *Parad. VI.*; *on the east*, comp. § 147, 1, 3d ¶. (7) no. 118. (8)  $\text{וְלֵךְ}$ , § 91, expl. 6, Rem. 3. (11) *on the sea*, i. e. *on the side towards the sea*.  $\text{וְלֵךְ}$  and  $\text{וְלֵךְ}$  (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations, — *with Bethc. on the west, and Ai on the east*.

V. 9. (1)  $\text{וְלֵךְ}$ . (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) *with going and removing*, i. e. *continually removing*; § 128, 3, *b*, and Rem. 3. (5)  $\text{וְלֵךְ}$  (*Parad. VI.*) with art and *He local*.



V. 10. (1) *converse fut.* of הָיָה, § 74, Rem. 3, *e*; י (without *Dagh.*) no. 126 (9). Methegh may here indicate a delay of the voice upon the vowel, in an open syllable, — vs. 2 (7), — or in a closed one of the form described Sect. II, Rem. 1: comp. its use in הָלַלְתִּי *hāl'thū*, and before ה, ח, ט, י, when the article is prefixed (2) no. 12. (4) no. 14. (6) ה *local*. (7) no. 94 (2). ל, vs. 5 (21). (10) Parad. V.

V. 11. (2) vs. 4; here with reference to time. (3) קָרַב, *Hiph.* (4) no. 103. § 139, 2. (6) ו, comp. § 126 *b*. — (15) נָשָׂה, *fem.* נָשָׁה, (§ 92, 1, Parad. IX.), Parad. B, a. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, *e*, 3d ¶, *b*. (4) no. 56. (6 and 9) § 124, 6. (*ult.*) הָיָה, *Piel*.

V. 13. (3) § 94. (5) סָעַן, lex. A, 2, *to the end, it may be well = that it may* — (6) Parad. L. (8) עָבַר. (*ult.*) נָגַל, lex. 2.

V. 14. (2) ק, lex. B, 5, *b*. — *Infjn. constr.* followed by the subject in the genitive, § 130, 2: the form has here the effect of the pluperfect; — *when Abraham had entered*. (*ult.*) § 98, 2, *b*. — הָוָה, see § 32, Rem 6, 2d ¶.

V. 15. (3) שָׁר, (5) הָלַל, *Piel*. ל, § 10, Rem. *a*; comp. § 20, 3, *b*. — (9) no. 24; § 65, Rem. 2. (11) § 116, 1, *a*.

V. 16. (1) ל sign of the dative § 115, 1. (5) see lex. ל A, 4, *b*.

V. 17. (5) נָגַע (נָגַע) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3d ex. (9 and 10) lex. נָקַר, 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, *a*. (11) no. 37.

V. 19. (5) § 126 *b*, 4th ¶\* (7) § 122, 1, (8) *for a wife*, comp. lex. ל A, 9, last ex. (*ult.*) ו § 102, Rem. *d*.

V. 20. (1) נָצָה *Piel fut. apoc.* § 74, Rem. 9. (2) lex. נָצָה A, 2, *f*. (*ult.*) § 113, 1.

\*.\* As an exercise on the use of the accents, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise.

### CHAPTER XIII.

V. 1. (1) *Kal fut.* comp. no. 76; § 74, Rem. 3, *d*, and Rem. 14. (*ult.*) see lex. נָגַד, *a*.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, *b*. (4 and 6) Parad. IX. and IV.

V. 3. (2) מַסְפֵּעַ, Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations), and hence ל may be referred to lex. A, 9: *according to* (or *by*) *his encampments*, i. e. *from one encampment, or station, to another*. (9 and 11) § 121, 1, and Rem. 2. comp. no. 98. (13) תָּחִלָּה, Parad. A. (14 and 17)

\* And § 152, 1, *e*; in effect, *that I might take*.

וְיָבִי, *constr. st.* of וְיָבִי, (Parad. VI.) *a dividing, or separating*; prop. a noun in the accusative, as an adverbial designation (§ 116);— *with a dividing or separating of Bethel (to the one side), and a dividing of Ai (to the other)*; hence, *in the midst, between*.

V. 4. (7) וְיָבִי. V. 5. (2) ל as in 12: 16 (5). (4) § 151, 1, a, a. (*ult.*) § 91, expl. 6, Rem. 3. (3) § 107, 2d ¶, *fine*.

V. 6. (5) וְיָבִי *for dwelling* = so that they might dwell; lex. ל C, 4. (6) וְיָבִי prop. a subst. in the accusative (§ 98, 2, b), with suff. — *in their union = together*. (10) וְיָבִי Parad. VIII.; *in pause*, § 29, 4, a. (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) וְיָבִי *Kal Part.* (Parad. IX.) *plur. constr. st.* (4—6) *Abraham's herdsmen*, § 112 1.

V. 8. (5) § 149, אָל — (7) comp. 12: 10. § 126, 2, b. (8) Parad. A. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2d ¶. (4) וְיָבִי (as Parad. IX.) lex. D, 2 ל in (lex. B, 1). (5) וְיָבִי; for the *penult* accent see § 29, 3, b. (7) lex. אָל, A, 3, and C, II, 2: comp. § 151, 3, b. (9) וְיָבִי with art.; accus. of *place whither*. (10) וְיָבִי, Parad. K; *fut. paragog.* § 126, 1. וְיָבִי then, § 124, 6, Rem. 1. (12) וְיָבִי Parad. III. (*ult.*) וְיָבִי. (10 and *ult.*) § 38, 2, c.

V. 10. (5) וְיָבִי, § 74, Rem. 3, c. (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) vs. 9, *phr. constr.* (14) וְיָבִי *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 2 and 3), — *before Jehovah's destroying Sodom*. (13—19) parenthetical. (20) no. 6. (20, 21) comp. lex. אָל, 3, 2d ¶. (24) וְיָבִי *Inf. constr.* with suff (2 *pers.* § 134, 3, c); in the accusative (§ 116, 3), — *to thy coming = till thou comest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see lex. וְיָבִי, 3, c. mid. comp. § 147, 1, 3d ¶. (12 and 14) no. 120.

V. 12. (7) no. 117 (7). (8) art. § 107, 2.

V. 13. (3) Parad. VIII. (5) § 100, last ¶; comp. וְיָבִי, lex. ל A, 1.

V. 14. (5) no. 116. (8) § 151, 2, a. (9) § 75, 2, a. Imp with וְיָבִי, § 127, 1. (18) no. 105. (18—21) with ה *local*, § 88, 2, a. Comp. lex. וְיָבִי, 2, י, 3.

V. 15. (6 and 7) § 131, 2, a.

V. 16. (1) and I make, § 124, 4, and remark. (4) no. 84. (6) *for*, lex. B, 3. (8) no. 78. (9) § 122, Rem. 2. (10) וְיָבִי, *Inf. constr.*; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.

V. 17. (4) וְיָבִי, Parad. VI. (5) וְיָבִי, do.

**A**

# **HEBREW READING BOOK:**

**PREPARED WITH REFERENCE TO THE TRANSLATION**

**OF**

**RÖDIGER'S EDITION OF GESENIUS'S GRAMMAR.**

**BY**

**BENJ. DAVIES, PH. D., LIPS.**



## READING LESSONS.

### I. SCRIPTURE PHRASES AND SENTENCES.

- 1 פָּרִי גִדְלִי לִבִּי :
- 2 דִּבֶּר הַמֶּלֶךְ הַגָּדוֹל :
- 3 וַיֵּם שְׁנֵי חַיֵּי אֲבוֹתַי :
- 4 זָכַר צְדִיק לְבִרְיָה :
- 5 אֲתָה יְהוָה מִדֵּב וְסֵלָה :
- 6 תִּקְמַל אֱלֹהֶיךָ רָשָׁע :
- 7 מִי יִשְׁכֵּן בְּדֹר קִדְשָׁהּ :
- 8 כָּבֵד הָרָעַב בְּאַרְץ :
- 9 אֵיךְ סָפַר אֲתֵּהמַגְדִּילִים :
- 10 זָנַק מַשְׁמִים נִשְׁקָה :
- 11 יִזְכֹּר צֶדֶק אֲבֹתָיו :
- 12 מִי חֲבֵן אֲדָרוֹת יְהוָה :
- 13 כָּבֵד אֲדָמָה וְאֲדָמָה :
- 14 דָּמוֹ מִדָּה אֲבִקֵּשׁ :
- 15 גָּזַבְתִּי מֵאֶרֶץ הַעֲבָרִים :
- 16 הִכְפִּיד נְחֹשֶׁתִי :
- 17 עַל יְהוָה הִשְׁלַכְתִּי מִרְחֹם :
- 18 אֲשַׁתְּמַר מִצִּיָּי :
- 19 וְעַתָּה ! תִּחַזְקֶנָּה יְדֵיכֶם :
- 20 דֹּר יִשְׂרָאֵל יִבְרָךְ :
- 21 כִּי שִׁלַּחְתָּ אֱלֹהֵי יִשְׂרָאֵל :
- 22 בֵּן חֶכֶם יִשְׁמַח אָבִיו :
- 23 יְהוָה יִשְׁמְרָה מִקְלָרָע :
- 24 תִּקְרִיבֵנִי בְּאַמְתָּה וְלִמְדֵנִי :
- 25 כְּשֶׁמַּעֲבֹד אֲדַקֹּל הַשָּׁמַר :

\* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign (—) or by one of the regular accents (§ 15).

- 26 וְזוֹ דְרָבָהּ מַעֲשֵׂיהָ כִּי לֹא שִׁמְעָה בְּקוֹלִי :  
 27 סִבְלִי כְּדֹבִים וְעָנִי כְּאֵשׁ קוֹצִים :  
 28 הִתְלַחַת תִּסּוּב עַל־צִירָהּ וְעָצַל עַל־מִשְׁתֹּי :  
 29 אִזּוּ הוֹחֵל לִקְרֹא בְשֵׁם יְהוָה :  
 30 בְּכִלְכֵּב אָזָר פִּקְדֵיֶיהָ :  
 31 תֵּן לִי הַנֶּסֶךְ וְהַרְכֵּשׁ קֶחַ לָךְ :  
 32 אִם־תִּעֲצָנִי לֹא־אֲכַל בְּלִחְמָה :  
 33 הוֹשִׁיעֵנִי יְהוָה וְאֶנְשֵׁשׁ :  
 34 אָדָם יִלְדֵּי אִשָּׁה קָצֵר יָמִים וְשׁוֹבֵעַ יָמָיו :  
 35 וְהַנֶּה סֵלֶם מִצֵּב אֶרְצָה וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיִמָּה :  
 36 אֲדֹמִי תִרְסֶה וְגִלְסֶה וְעַל־מִי תִרְיִמֹת קוֹל :  
 37 מִזֹּאכֵל יָצָא מֵאֲכָל וּמִצֵּז יָצָא מִחוֹק :  
 38 הַנִּגְלָה נִגְלִיתִי אֶל־בֵּית אֲבִיהָ :  
 39 לְקִתְרָה נִשְׁפִּי זָמְמוֹ :  
 40 אֶל־אֶרְצִי וְאֶל־מִלְכֵּיהִי אֵלָּה :  
 41 בְּנִי שֹׁמֵר אִמְרֵי וּמַעֲוֵיתִי תִצְנֶן אֶתָּה :  
 42 קֶחַ בִּידְךָ אֲבָנִים גְּדִלֹת וּסְמִנְתָּם :  
 43 מִדְּרֵבִי מַעֲשֵׂה מִלָּאָה הַאֶרֶץ קִנְיֶנָּה :  
 44 מִדְּמִחוֹק מִדְּבֶשׁ וּמִחַ עֵז מֵאֶרֶץ :  
 45 וַיִּחַל לֵחַ אִישׁ הָאֲדָמָה וַיִּשַׁע בָּרֶם :  
 46 הָרָה מֵאֵה וַיָּצֹב חֲמָה :  
 47 מִצָּה אִישׁ נִמַּת מִזֶּה יִדְמָה :  
 48 וְהִלָּמֵד הָאִשָּׁה הַנִּחֲשׁ הַשִּׁיָּאֲנִי רֹאכֵל :  
 49 שִׁמְעֵתִי אֵת אִשְׁר־שִׁלְחָה אֵלַי :  
 50 בָּאֵשׁ יִשְׁרְפֵי אֹתוֹ וְאֶתְחֶן :  
 51 לְכִי־אֵת מִלְכִּי עֲלִינִי :  
 52 עֲשֹׂה נַעֲשֹׂה אֲדֹנְיִינִי אֲשֶׁר נִדְרֵנִי :  
 53 אֲנִכִּי וְעַל־יָתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם :  
 54 לֹא־תִקַּח שִׁתְּךָ כִּי הִשְׁתַּדַּר יַעֲרֹר עֵינֵי חֲכָמִים :  
 55 אֶל־יִשְׂשָׁאָה אֶלְהִיָּהּ אֲשֶׁר אֶתָּה בֹשֶׁטַח בִּי :  
 56 תָּנוּ לָנוּ מֵיָם וְנִשְׁתַּחֲוֶה :  
 57 אֶל־תִּשְׁכַּח בְּרִיתָהּ אֶתָּנוּ :  
 58 בְּלִמְקוֹם אֲשֶׁר תִּדְרֹךְ בָּהּ נִגְלָכֶם בִּי לָכֶם נִתְמַח :  
 59 בְּיָמִים זֶהֱמָה יִחַל לַעֲצוֹת בִּישְׁרָאֵל :

- 60 אָמַר הַכֹּהֵן אֲדֹעֲלָנוּ וְאַמָּחָה חָסֵל מַעֲלִיטִי :  
 61 לָךְ אֶל־נִמְלֶחָה עָצֵל רָאִחַ דְּרָרִיחַ וְחָכָם :  
 62 לֹא־תִעָלֶה וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם :  
 63 וְיָרֵם מֹשֶׁה אֶת־יָדָיו וַיֵּץ אֶת־הַשֶּׁלֶל בְּמִשְׁחָו פָּעִמִּים :  
 64 הֵן קָלְתִּי מִחַ אֲשִׁיבָךְ יְדֵי שְׁמַתִּי לְמֹדַי :  
 65 הֲלֹא אָב אֲחִי לְכֻלֵּנוּ הֲלֹא אֵל אֲחִי בְּרָאֲנוּ מִדֹּד נִבְצֵר  
 אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ :  
 66 שְׁלֹשִׁים יוֹם וּשְׁלֹשָׁת יָמִים תָּשֹׁב בְּדָמֵי טַהֲרָה בְּכִלְקֶנְשׁ  
 לֹא־תִנָּצֵחַ וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלֹּאחַ יָמֵי הַתְּהוֹרָה :

## II. EXTRACTS IN PROSE.

## 1. THE PRIESTS' BENEDICTION.

Num. vi. 22-26.

- 22 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : 23 הִבֵּר אֶל־אֲהֲרֹן וְאֶל־בָּנָיו לֵאמֹר  
 24 בְּהַבְרֹךְ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם : 25 יְבָרְכֶךָ יְהוָה וְיִשְׁמְרֶךָ :  
 26 יֵאָר יְהוָה | פָּגְרוּ אֵלֶיךָ וַיִּחַנֶּנּוּ : 27 יֵשָׂא יְהוָה | פָּנָיו אֵלֶיךָ וְיָשֹׁם  
 לָךְ שְׁלוֹם :

## 2. JOTHAM'S PARABLE.

Judges ix. 6-15.

- 6 וַיֵּאָסֶפוּ כָּל־בָּעֲלֵי שָׂכָם וְכָל־בְּתוּחַ מִלֹּד וַיִּתְּלוּ וַיִּמְלִיכוּ אֶת־אֲבִימֶלֶךְ  
 לְמֶלֶךְ עַם־אֲלוֹן מִזֶּבֶב אֲשֶׁר בְּשֵׁכֶם : 7 וַיַּעֲדוּ לַיהוָה וַיִּלְכְּ וַיַּעֲמֵד  
 בְּרֹאשׁ הַר־גִּרְזִים וַיִּשָּׂא קוֹלָו וַיִּקְרָא וַיֵּאמֶר לָהֶם שְׁמַעוּ אֵלַי בָּעֲלֵי שָׂכָם  
 וַיִּשְׁמַע אֲלֵיכֶם אֱלֹהִים : 8 וַחֲלוֹךְ הָלַכְוּ הַנְּעָרִים לְמֹשֶׁה עֲלֵיהֶם מֶלֶךְ  
 וַיֵּאמְרוּ לַנְּחִית מִלֹּסֶת עֲלֵינוּ : 9 וַיֵּאמֶר לָהֶם הַנְּחִית וַתַּחֲלֵתִי אֶת־יְשֻׁלִּי  
 אֲשֶׁר־בִּי וּבְנָיו אֱלֹהִים וְהַנְּשִׁים וְהַלְכֵתִי לָקִיעַ עַל־הַנְּעָרִים : 10 וַיֵּאמְרוּ

הַעֲצִים לְהַאֲמִיחַ לְכִרְאָתָהּ מִלְכִּי עָלֶינִי: 11 וַתֹּאמֶר לָהֶם הִתְחַלְתִּי  
 אֲדַמְתִּיכִי וְאֲדַמְתִּיכִי הַשּׁוֹבֵה וְהַלֵּכְתִּי לְנִיחַ עַל־הָעֲצִים: 12 וַיֹּאמְרוּ  
 הָעֲצִים לְנִיחַ לְכִרְאָתָהּ מִלְכִּי עָלֶינִי: 13 וַתֹּאמֶר לָהֶם הִנֵּנִי הִתְחַלְתִּי  
 אֲדַמְתִּיכִי וְהַמְשַׁמְחִי אֶלְהִים וְהַלֵּכְתִּי לְנִיחַ עַל־הָעֲצִים:  
 14 וַיֹּאמְרוּ כָל־הָעֲצִים אֶל־הָאֱמֶדֶד לֵךְ אִתָּהּ מִלְכִּי עָלֶינִי: 15 וַיֹּאמֶר  
 הָאֱמֶדֶד אֶל־הָעֲצִים אֲנִי בְּאֵמַת אִתָּם מְשֻׁחִים אֲתִי לְמִלְכִּי עָלֵיכֶם בָּאוּ  
 חֲסִי בְּצִלִּי וְאִם־אֵין תִּצָּא אֲשֶׁל מִדְּהָאֱמֶדֶד וְהִאֲכַל אֲדַמְתִּיכִי הַלֵּכְתִּי:

v. 12. מלכי קרי

### 3. ELIJAH'S ASCENSION.

2 Kings ii. 1-12.

1 וַיְהִי בְּהַעֲלוֹת יְהוָה אֶת־אֱלֹהָיו בְּסַעֲרָה הַשָּׁמַיִם וַיִּגְלֶה אֱלֹהָיו  
 וְאֵלִישָׁע מִדְּהַגְלָגֶל: 2 וַיֹּאמֶר אֱלֹהָיו אֶל־אֵלִישָׁע שְׂבִינָא טוֹחַ כִּי יִהְיֶה  
 שְׁלַחְתִּי עַד־בֵּית־אֵל וַיֹּאמֶר אֵלִישָׁע חֲרִי־יְהוָה וְחֲרִי־נַפְשִׁי אִם־אֶעֱזֹבֶנּוּ וַיִּרְדּוּ  
 בֵּית־אֵל: 3 וַיִּצָּאוּ בְּנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֵלִישָׁע וַיֹּאמְרוּ  
 אֵלָיו הִנֵּלְעָתָה כִּי הַיּוֹם יִהְיֶה לְקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר  
 בְּסֻדָּנִי יִדְעָתִי הַחֹשֶׁה: 4 וַיֹּאמֶר לוֹ אֱלֹהָיו אֵלִישָׁע | שְׂבִינָא טוֹחַ כִּי  
 יִהְיֶה שְׁלַחְתִּי יִרְדּוּ וַיֹּאמֶר חֲרִי־יְהוָה וְחֲרִי־נַפְשִׁי אִם־אֶעֱזֹבֶנּוּ וַיָּבֹאוּ  
 יִרְדּוּ: 5 וַיִּגְשׁוּ בְּנֵי־הַנְּבִיאִים | אֲשֶׁר בִּירְיָחוֹ אֶל־אֵלִישָׁע וַיֹּאמְרוּ  
 אֵלָיו הִנֵּלְעָתָה כִּי הַיּוֹם יִהְיֶה לְקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשֶׁךָ וַיֹּאמֶר  
 בְּסֻדָּנִי יִדְעָתִי הַחֹשֶׁה: 6 וַיֹּאמֶר לוֹ אֱלֹהָיו שְׂבִינָא טוֹחַ כִּי יִהְיֶה שְׁלַחְתִּי  
 הִנֵּלְעָתָה וַיֹּאמֶר חֲרִי־יְהוָה וְחֲרִי־נַפְשִׁי אִם־אֶעֱזֹבֶנּוּ וַיִּלְכְּדוּ שְׁנֵיהֶם: 7 וְהַמְשִׁיחִים  
 אִישׁ מִבְּנֵי הַנְּבִיאִים הִלְכּוּ וַיַּעֲמִדוּ מִנְּהֵי מִדְּחֹק וַשְּׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן:  
 8 וַיִּפְקֹ אֱלֹהָיו אֶת־אֲדֹמְרָתוֹ וַיִּגְלֹם וַיִּכְּתֶה אֶת־הַמַּיִם וַיַּחֲצֵה הַיָּרֵד וַיַּעֲבִיר  
 וַיַּעֲבִיר שְׁנֵיהֶם בְּחֶרֶבָה: 9 וַיְהִי קַעֲבָרָם וְאֱלֹהָיו אָמַר אֶל־אֵלִישָׁע שְׂאֵל  
 מִה אֶעֱשֶׂה לָּךְ בְּטָרָם אֶלְקָח מֵעַמְּךָ וַיֹּאמֶר אֵלִישָׁע וַיַּחֲרֹטָהּ פָּרִשִׁים  
 בְּיָרְדֵּךָ אֵלָי: 10 וַיֹּאמֶר חֲקִשְׁתִּי לְשֹׂאֵל אִם־תִּרְאָה אֲתִי לְקַח מֵאִתָּךְ  
 יִהְיֶה לָּךְ וְאִם־אֵין לֹא יִהְיֶה: 11 וַיְהִי תַּמָּה הַלְכִים חִלּוֹף וְהַיָּרֵד  
 וְהַיָּרֵד רָכֵב־אֲשֶׁר יִסְדֹּסִי אֲשֶׁר יִפְרָדוּ בֵּין שְׁנֵיהֶם וַיֵּלֶךְ אֱלֹהָיו בְּסַעֲרָה  
 הַשָּׁמַיִם: 12 וְאֵלִישָׁע רָאָה וְהוּא מֵצַעֵן אָבִי | אָבִי רָכֵב יִשְׂרָאֵל  
 יִפְרָשִׁי וְלֹא רָאָה עוֹד וַיִּתְחַל בְּבִגְדֵי וַיִּקְרָעֻם לְשָׁנִים קָרָעִים:

v. 1. בחטם קמך



## III. EXTRACTS IN POETRY.

## CHARACTERISTICS OF HEBREW POETRY.

BEFORE the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to *Louth's Lectures on Heb. Poetry*, especially Lect. xix.; *Herder's Geist der Hebr. Poesie*; *De Wette's Einleitung in die Psalmen*; *Ewald's Poetische Bücher*, I.; and *Nordheimer's Hebrew Grammar*, §§ 1120-1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called *כְּתוּבֵי חִזְקוֹן*, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely by brevity of expression and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence it has some characteristics of *language*, viz. the use of peculiar words, forms of words, &c., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression\* between the clauses of a sentence, which accordingly in its simplest form consists of only two members (*διότιμον*).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or

\* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the *interpreter* of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 3 (*his tabernacle is מִשְׁכָּנִי, and his dwelling place in Zion*) it has been doubted whether מִשְׁכָּנִי means *in peace* or *in Salem*; but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question and determines it to mean *in Salem*.

Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, &c.), for in the later (e. g. Ezekiel, Haggai, Zechariah) it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous*, *antithetic*, or *synthetic*.

1. *Synonymous Parallelism*. In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נִקְשָׁתָּ בְּאִמְרֵי־פִי  
נִלְכַּדְתָּ בְּאִמְרֵי־פִי:

Thou art snared in the words of thy mouth;  
Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יֵצֵא מִדָּמַי אֲנִי  
וּמִתְּהוֹמָה לֹא־יֵצֵא עָמָל:

For affliction comes not forth from the dust;  
And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.\*

עָדָה וַעֲלָה שְׁמֵעַן קִלְי  
נָשִׂי לְמֶדֶד הָאֲזֻנָּה אִמְרָתִי

\* \* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences; e. g. in Job vi. we find it *six times*, viz. in vs 4, 7, 9, 13, 22, 29. But there is no satisfactory proof, that in these or other cases the rhyme was (as *De Wette*, &c. suppose) *designed* by the poet. On the contrary, it is almost certain, that the poet had no such design. For if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in v. 6 there might be as good a rhyme as we find in v. 9, by a very simple change in the arrangement of the words; thus, instead of the present order :

מִי־יָדֹעַ תְּבוֹאָה שְׁמֵעַן  
וְהִקְוִיתִי יָדֹעַ אֲלֵיָּה:

he might without affecting the sense, have written :

מִי־יָדֹעַ תְּבוֹאָה שְׁמֵעַן  
וְיָדֹעַ אֲלֵיָּה תִקְוִיתִי:

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point out the fact, that they consist in the recurrence of like *suffixes* or *terminations* in

כִּי אִישׁ הִרְגָתִי לְמַעַר  
וְיָלֵד לְחַבְרָתִי :

Adah and Zillah, hear my voice,  
Ye wives of Lamech, hearken to my speech;  
For I have slain a man to my wounding,  
And a youth to my hurt.

As another instructive example of this parallelism with four clauses we may adduce Ps. xix. 8:

תּוֹרַת יְהוָה תְּמִימָה  
מְשִׁיבַת נֶפֶשׁ  
עֵדוּת יְהוָה נֶאֱמָנָה  
מְחַכְמַח פְּתִי :

The law of Jehovah is perfect,  
Reviving the spirit;  
The testimony of Jehovah is sure,  
Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism*. In this the idea of the second member stands in opposition or contrast to that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis. E. g. Prov. x. 1:

בֶּן חָכָם יְשִׁיב־אֵב  
וּבֶן כְּסִיל תְּוִנָּה אִמּוֹ :

A wise son makes a glad father;  
But a foolish son is the heaviness of his mother.

For other examples see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism*. In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification. E. g. Ps. xxvii. 4:

אָנֹכִי שְׂאֵלִי מִצְדֵּי־יְהוָה  
אוֹתָהּ אֲבַקֵּשׁ  
שְׁבִתִי בְּיַחַד־יְהוָה גְּלוֹמִי חַיִּי

the inflexions of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11:

וְנִשְׁמַרְתֶּם מֵאֵר לְנַפְשׁוֹתֵיכֶם  
לֹאֲהַבְתֶּם אֶת־יְהוָה אֱלֹהֵיכֶם :

לְחַוּוֹת בְּנוֹעַם־יְהוָה  
וּלְבַקֵּר בְּיוֹדְקֵי :

One thing I ask from Jehovah,  
It will I seek after,—  
My dwelling in the house of Jehovah all the days of my life,  
To behold the beauty of Jehovah,  
And to inquire in his temple.

\*.\* In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii.). The *accents*, however, serve to indicate the divisions or lines. Thus a simple parallelism is divided into two members by *Athnach* (—) or *Merka* with *Mahpakh* (—); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaton* (—) and *Rebhia* (—).

### 1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1-4.

|                                |                                       |
|--------------------------------|---------------------------------------|
| וְחִשְׁמַע הָאָרֶץ אִמְרָתִי : | 1 הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה |
| תִּזְלַל כְּשֵׁל אִמְרָתִי     | 2 רְעִלָה בְּמִסְדִּי לִקְחִי         |
| וְכִרְבִּיבִים עֲלִיעֶשֶׂב :   | 3 כְּשֹׁעִירִים עֲלִידָשָׂא           |
| חֲבִי לֶחֶל לֹא־לֹדֵנִי :      | 4 כִּי שָׁם יִהְיֶה אֶקְרָא           |
| כִּי כִלְדִּרְכִּי מִשְׁפָּט   | 5 חֲצִי־רֵחַ תָּמִים מַעַל            |
| צִדִּיק וְיֹשֶׁר הֵיחָא :      | 6 אֵל אֲמוֹנָה וְאֵין עָנָל           |
|                                | ז רְבוֹד                              |

### 2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

1 אֲשִׁירָה נָא לְיִדְיָי שִׁירַת דּוֹדִי לְכַרְמִי הִנֵּה לְיִדְיָי בִּקְחָה  
בְּרִשְׁמִי : 2 וְיִזְעָקוּהוּ וְיִסְקָלֵהוּ וְיִשְׁעֵהוּ שֶׁלֶךְ וַיִּבֶן מִגְדָּל בְּחוֹלֹה וְנִסְתַּקֵּב  
הַצֵּב בּוֹ וַיִּקְרָה לְעֵשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים : 3 וַעֲתִידָה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ  
יְהוּדָה שֶׁמֶטֶר־לֵא בִינִי וּבֵין בְּרָמִי : 4 מִדְּלַעֲשׂוֹת עוֹד לְכַרְמִי וְלֹא עֲשִׂיתִי  
בּוֹ מִדּוֹעַ קִנְיָתִי לְעֵשׂוֹת עֲנָבִים וַיַּעַשׂ בָּאֲשִׁים : 5 וַעֲתִידָה אֲדִירְשֶׁהָ נָא אֶחְלָם  
אֶת אֲשֶׁר־אֲנִי עֹשֶׂה לְכַרְמִי חֲסֹר מִשׁוֹכָתָהּ וְהִנֵּה לְבָלָר פֶּלֶךְ בְּנִדְרִי וְהִנֵּה

למקום : 6 ואשר יצא בזה לא יזמר ולא יעזר ועל שם נשית ועל  
 העבים אצלה מהמקור עליו מסר : 7 כי לך ידוע אבאות בית ישראל  
 ואיש ידעוה נטע ששועי ויכו למשפט ודעה משפט לצדקה ודעה  
 אצלה :

## 3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10-31.

10 אשה חיל מי ומצא ורחק מקנינים מכה : 11 גמח בה לב  
 בעלה ושלל לא יחסר : 12 גמלתו טוב ולא ירע כל ימי חייה : 13 הרשה  
 צמר ותשתים ותעש בתחבץ כסיה : 14 היתה כאניות סוחר מפרק  
 תביא לחמה : 15 ותקם בלוד לילח ותמך סוף לביתה וחס לנערותיה :  
 16 וממנה נזרה ותסודי מפרי כפיה נטל כרם : 17 חגרה בעוז מחניה  
 ותאמץ זרועותיה : 18 וצמח קרוב סוחר לא יכבה פליל נרה :  
 19 ודיה שלחה בבישור וכפיה תמכו פלך : 20 בפה פרעה לעני ודיה  
 שלחה לאביון : 21 לא תירא לביתה משלג כי כל ביתה לבש שנים :  
 22 מרבקים עשודלה שש וארנמן לבישה : 23 נודע בשערים בעלה  
 בשבתו עסוקני ארץ : 24 סדן עשה ותמך ותגור נחמה לבנה :  
 25 ולודוהר לבישה ותשחק ליום אחרון : 26 פיה פותחה בהקמה  
 ותורחאסד על לשונה : 27 צופיה הילכות ביתה ולחם לעלה לא  
 תאכל : 28 קמו בניה וראשונה בעלה ויהללה : 29 רבות בנות עש  
 חיל ואף עליות על גלגל : 30 שקר רוחו ותכל חייה אשה וראת יתנה  
 תיא ותחלל : 31 תננה מפרי ידיה ויהללה בשערים מעשיה :

בילה קי עש גמח v. 18. נטע קי v. 16. לא ותחך v. 15.  
 וחסר v. 27. לא לו v. 25.

# NOTES.

## I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted; but *this* necessity can occasion no difficulty, even to the beginner, now that he can have *Gesenius's* with the words in alphabetical order.

1. P<sup>r</sup>i' ghó-dhél le-bhá'bh.\* *Fruit-of greatness-of heart*, i. e., boasting. P<sup>r</sup>i' is a noun masc. sing. in the constr. state (see § 87), and belongs to class or Parad. VI. i. (§ 91): the ך has Dagheesh lene (see § 6, 3, § 13, 1, § 21, 1). Ghó-dhél, noun masc. sing. constr. st. Parad. VI. c.: the ך without Dagheesh lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). Lebhá'bh, noun masc. sing. absol. st. (see § 87, 1, at the close), Parad. IV. a.—This example shows *a*) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of p<sup>r</sup>i and ghodhel, though each is in constr. state (see § 87, 1, and Note †); *b*) that there may be several successive nouns in the constr. state depending on each other (see § 112, 1): see also below in No. 3.—The sign (׳) at the end is *Soph-pásúq*, which is always preceded by the accent *Silluq* (§ 15).

2. D<sup>b</sup>bhá'r hām-má'-lékh hág-gá-dhó'l. *Word-of the great king*. D<sup>b</sup>bhár, noun m. sing. constr. st. of דָּבָר, Parad. IV. Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 87, 1).—Hāmmá'lékh, noun m. sing. absol. st. Parad. VI. a; with the article (׳) prefixed (see § 35). Hāggádhó'l, adj. m. sing. with article; on ך with Dagheesh forte see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 110, 1) and in taking the art. (see § 109, 2).

3. Y<sup>m</sup>mé' sh<sup>n</sup>é' chāy-yé' 'bho-thá'i. *The days-of the years-of the life-of my fathers*. Y<sup>m</sup>mé', noun m. pl. constr. st.; the sing. יָמִי, irregularly inflected

\* For the sounds of the consonants and vowels as here employed to express the Hebrew pronunciation, see § 6 with Note † on page 35 and Note \* on page 39, also § 10.—On Hebrew syllables see § 26.

(§ 94). *Sh'ne'*, noun fem. pl. constr. st.; sing. שְׁנֵי (§ 93, Parad. B, a) but here with *masc.* plural (see § 86, 4). *Chäyyé'*, noun m. pl. constr. st.; sing. חַי, Parad. VIII.—the pl. form used with sing. sense (see § 106, 2, a). חַיִּים noun m. pl. (but with *fem.* form (§ 86, 4), with suff. 1 pers. sing. (חַיִּי for חַיִּי because of pause *Silluk*, § 29, 4, a); sing. חַי, irreg. inflexion (§ 94).—Observe here the succession of three nouns in the constr. st. (§ 112, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2) but also eliding or slurring over the consonant ח חַיִּי for חַיִּי, &c., according to § 87, 2, a).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 108, 2); comp. our expression *God's word* for *the word of God* (see Note, p. 213).

4. Ze'-kher tsäd-dî'q libh-ra-khâ'. *The memory of a righteous (masc. for a blessing, i. e. is blessed. Zé'khêr*, Parad. VI. b; art. omitted (§ 108, 2); constr. st. without any change (see above No. 1). *Tsäd-dî'q*, adj. m. sing., agreeing with זָכָר *man*, which is understood. *Libh-rakhâ'*, noun f. sing., absol. st., Parad. B, c; with prep. לְ to prefixed (§ 100, 2), here with short *Chireq* (לְ) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb to be), according to § 141.

5. Ät-lä' Y'ho-vä' tobh v'säl-lä'ch. *Thou, Jehovah, (art) good and forgiving. Ät-lä'*, pron. personal or separate, 2 pers. sing. masc. (see § 32). *Y'hovä'*, pr. n.; for the signification and the pronunciation of this word, see Lexicon. *Tobh*, adj. m. sing. agreeing with טובָהּ. *V'sä'llä'ch*, adj. m. sing., with conj. וְ and prefixed (§ 102, 2).—Obs. ellipsis of copula (*art*) according to § 141.

6. Tiq-to'l 'lo'h rä-shä'. *Thou wilt slay, O God, the wicked. Tiq-to'l*, verb 2 p. sing. m. fut. Kal; root טָבַח, Parad. B. טָבַח, noun m. sing., Parad. I; the טָבַח with *Mappiq* (§ 14) and *Patach furtive* (see § 8, 2). *Räshä'* (on omission of שׁ, see p. 35), adj. m. sing. agreeing with רָשָׁע understood; art. omitted in poetic style (see p. 211.—Observe the arrangement of the words (§ 142, 1).

7. Mi yish-ko'n b'hä'r qödh-she'-kha. *Who shall dwell in the mountain of thy holiness, i. e. in thy holy mount? Mi*, pron. interrog. (§ 37) used of persons. *Yishko'n*, r. טָבַח, Parad. B. *B'hä'r*, noun m. sing. constr. st. Parad. VIII. a; pl. מְהָרִים for מְהָרִים because מְ excludes Dagheesh f. (see § 22, 5). *Qödhshé'kha*, noun (שְׁכֵנִי, Parad. VI. c) with suff. 2 p. sing. masc. (§ 89, 1), joined by means of (ְ) because of the pause *Silluk* (§ 29, 4, b).—Obs. subst. used to express adj. (see § 104, 1); and for the position of the suff. הָ, see § 119, 6.

8. Ka-bhé'dh hä-ra-a'b bā-a'-rēta. *Heavy was the famine in the land. Kā-bē'dh*, verb 3 p. sing. masc. pret. Kal (see Parad. B), agreeing in gend., numb., and pers. with its nominative (§ 143 at beginning). *Bā-a'-rēta*, noun (Parad. IV.) with art. הָ (see § 35, 1). *Qā-mēla*, noun (Parad. VI. a) with prep. בְּ prefixed with *Qamela*, because it displaces the art. and takes its pointing (בְּ for בְּ, see § 100, 2, b, and § 23, 5); see also § 29, 4, a, § 91, Rem. 1, for the (ְ) instead of (ְ) under אָ.—The arrangement is the same as in No. 6.

9. Äy-yé' so-phér ēth-hām-mīgh-dä-lī'm. *Where (is one) counting the*

towers? *Sophēr*, act. part. m. sing. Kal; r. שֹׁפֵר, Parad. B. ׀ִ, sign of the definite accusative (see § 115, 2, and Note), here followed by *Maqqeph* (§ 16 1), and hence with (—) shortened to (—), see § 27, 1. מִן־הַשָּׁמַיִם, noun m. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by *sophēr* (see § 132 and § 135).

10. *Tsé-dhēq mish-shā-mā-yīm nish-qā'ph. Righteousness from heaven looked down.* מִן־הַשָּׁמַיִם, noun m. plur. but seemingly dual (see § 86 b, 1, Rem. 2), with prep. מִן prefixed (§ 100, 1); on plur. form in this noun see § 106, 2. נִשָּׂאֵף, verb 3 p. m. sing. pret. Niphal, r. נִשָּׂאֵף, Parad. B; here with (—) for (—) because of the *Silluq* (§ 29, 4).—Obs. the proper sense of this verb in Niph. is reflexive, viz. *to bend one's self forward* (see § 50, 2, and the Lexicon under נִשָּׂאֵף).

11. *The iniquity of his fathers shall be remembered.* יִזְכָּר (yīz-zā-khāl) verb (r. יִזְכָּר) 3 p. sing. m. fut. of Niphal, which has here a *passive* force (see § 50, 2, d); Parad. B. יִזְכָּר ("זכר", not "זכ", because the *cholem* requires a consonant before it, which must be the י, and not the ז which has the *Chateph-Pattach*, see § 26, 1) noun in constr. state (Parad. III.), governing the verb in gend., numb., and pers. (see § 143). אֲבֹתָיו ("ābō-thā'v, see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 142, 1, a.

12. *Who hath tried the Spirit of Jehovah?* מִי (see § 37, 1). חִקֵּן (hik-kēn, r. חִקֵּן without *Daghesh lene* because the prec. word ends with a vowel, and is in close connexion, § 21, 1), verb (r. חִקֵּן) in Piél, which has here *intensive* force (§ 51, 2, a), Parad. B. חִקֵּן sign of accus. here before a noun made definite by the constr. st. (see on No. 9). רִמֵּה (rīmāh, with *Pattach furtive*, § 22, 2, b), noun in constr. st. (Parad. I.).

13. *Honour thy father and thy mother.* כָּבֵד, verb (r. כָּבֵד, see on No. 8) 2 p. sing. m. imper. of Piél (here *causative* of Kal, § 51, 2, b), agreeing with *thou* (see No. 5) understood; Parad. B. כָּבֵד (twice) before a noun made definite by the suffix (see on No. 9). אֲבִיךָ (ā-bhī-khā), noun irreg. (אָב § 94, 2) with suff. 2 p. sing. masc. (§ 89, 1, Rem. 1). וְ copulative conj. prefixed with *Sh'va* (§ 102, 2). אִמְּךָ noun (אָם, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Sh'va* on account of the *pause* accent *Silluq* (see § 29, 4, b).

14. *His blood from thy hand will I require.* מִדְּמַמְּךָ (mīy-yā-dh'khā', 2nd syllable with *Methegh* (§ 16, 2) to show that the vowel-sign — stands for a not ō, see § 9, 12, Rem. 1, a) noun f. sing. (דָּם, Parad. II.) with prep. מִן prefixed (§ 100, 1) and suff. appended. בְּיָדְךָ, Parad. B. On the arrangement see § 142, 1, c.

15. *I was stolen from the land of the Hebrews.* נִגְבַּחְתִּי verb (r. נִגְבַּח, Parad. B.) 1 sing. com. pret. of Pual (the passive of Piél, § 51, 2), מִן prep. (מִן) prefixed according to § 100, 1. הָ art. (see No. 8).

16. *He has made heavy my chain.* כָּבֵד, 3 p. sing. m. pret. of Hiphil (causative of Kal, § 52, 2); r. כָּבֵד. נִכְבְּשָׁהּ (nīk-bhāh, § 93, Parad. D, b)

17. *Upon Jehovah I was cast from the womb.* הִשְׁלַכְתִּי (hāsh-lā'khāh) 1 p. sing. c. pret. of Hophal (passive of Hiph. § 52, 2); r. הִשְׁלַכְתִּי, Parad. B. הִשְׁלַכְתִּי.



noun, Parad. VI (here with  $\text{—}$  on account of the pause accent, § 29, 4,  $\alpha$ , and § 27, Rem. 2,  $c$ ).

18. *I will keep myself from my iniquity.*  $\text{אֶשְׁמַרְךָ}$ , 1 p. sing. c. fut. of Hith-pael (with reflexive force, and here with transposition of  $\text{ר}$ , see § 53, 2,  $\alpha$ , and 3);  $\text{ר}$ .  $\text{שְׁמַר}$ , Parad. B.  $\text{שְׁמַרְךָ}$  (see No. 11 and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*).  $\text{יְחַזְּקֶנָּה}$  ( $\text{tš}^{\text{h}}\text{-zš}^{\text{h}}\text{q-na}$ ,  $\text{h}$  has Dagh. lene because a distinctive accent, *Pesiq* (1), precedes, (§ 21, 1), 3 p. pl. f. fut. Kal,  $\text{ר}$ .  $\text{חֲזַק}$ , Parad. D (or verb *Pe Gutturāl*),—fut. used for imper. according to § 125, 3,  $c$ .  $\text{יְחַזְּקֶנָּה}$ , dual of  $\text{יָד}$  ( $\text{יָדִים}$ , see § 86  $b$ ) with suff. 2 p. pl. masc.—On the use of a plur. verb with a dual noun, see § 143, 5.

20. *The generation of the upright shall be blessed.*  $\text{יָדִיר}$ , noun constr. st. Parad. I.  $\text{יָדִירִים}$  adj. pl. masc. (agreeing with  $\text{אֲנָשִׁים}$  *men* understood), Parad. IV.  $\text{יָבִירֶךָ}$ , 3 p. sing. m. fut. Pual (see Parad. E, but here with  $\text{—}$  because of *Silluq*), agreeing in gend., numb., and pers. with the subject.

21. *Because thou hast forgotten the God of thy salvation.*  $\text{שָׁחַחְתָּ}$ , ( $\text{shā-khā}^{\text{h}}\text{-chāt}$ , see § 28, 4, Note †), 2 p. sing. fem. pret. Kal of  $\text{שָׁחַח}$  (verb *Lamedh Gutturāl*, Parad. F).  $\text{אֱלֹהֶיךָ}$ , constr. st. plur. of  $\text{אֱלֹהִים}$  (the  $\text{ו}$  loses both *Map-piq* and *Patach furtive*, because it ceases to be final, § 22, 2,  $b$ ): on the plur. use of this word (*plur. excellentiæ*) see § 106, 2,  $b$ .  $\text{שָׁמַיִךְ}$ , noun, Parad. IV.  $e$ , with suff. 2 p. sing. fem.

22. *A wise son will gladden his father.* On position and agreement of adj. and subst. see No. 2.  $\text{אֲבִירִי}$ , see § 94, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil*).  $\text{יִשְׁמְרֶךָ}$  ( $\text{yish-mōr}^{\text{h}}\text{-khā}^{\text{h}}$ , § 9, 12, 1,  $a$ ; § 10, 1, at end; § 21, 2,  $c$ ) 3 p. sing. m. fut. Kal, with suff. 2 p. sing. masc., see Parad. C, and § 59.  $\text{כָּל}$  (here  $\text{כָּל־}$  *kāl*, because followed by *Maqqeph*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun (but commonly rendered as an adj.) in constr. st., Parad. VIII.  $c$ .  $\text{רָע}$ , with  $\text{—}$  for  $\text{—}$  according to § 29, 4,  $a$ .

24. *Cause me to walk in thy truth and teach me.*  $\text{וְיָרִידֶנִי}$  ( $\text{r}$ .  $\text{יָרַד}$ , Parad. E), 2 p. sing. m. imper. Hiphil, with suff. 1 p. sing. com., see Parad. C, and § 60.  $\text{בְּאֱמֶתֶךָ}$  ( $\text{bā}^{\text{h}}\text{-ēmē}^{\text{h}}\text{-tā}^{\text{h}}$  see Lex.), noun f. sing. (Parad. D) with prep.  $\text{בְּ}$  (here with  $\text{—}$  according to § 100, 2,  $\alpha$ ) and with suff. 2 pers. sing. masc.

25. *When you hear* (lit. *according to your hearing*) *the voice of the trumpet.*  $\text{שָׁמַעְתָּ$  ( $\text{šā}^{\text{h}}\text{-mōm}^{\text{h}}\text{-khe}^{\text{h}}\text{m}$ ), inf. Kal of  $\text{שָׁמַע}$  (Parad. F) with prep.  $\text{בְּ}$  (§ 100, 2) and suff. 2 p. pl. masc., see § 60, 1, and § 64, 2.—On the use of  $\text{בְּ}$  before infinitive, see § 129, 2.

26. *This (has been) thy way from thy youth, for thou hast not hearkened to my voice.*  $\text{וְיָדִירֶךָ}$ , see § 34.  $\text{וְיָרִידֶנִי}$ , noun sing. masc. Parad. VI.  $a$ , with suff. 2 p. sing. fem.  $\text{וְיָרִידֶנִי}$ , see § 89, 2 and § 106, 2,  $\alpha$ .—Obs. the effect of prep.  $\text{בְּ}$  on the sense of  $\text{שָׁמַע}$ , which here means *to hearken* = *obey*, but without the  $\text{א}$  (as in No. 25) it means simply *to hear* = *perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.*  $\text{וְיָרִידֶנִי}$ , Pual, Parad. E.

28. *The door will turn on its hinge, and a sluggard on his bed.*  $\text{וְיָרִידֶנִי}$ ,

# NOTES.

3 p. sing. fem. fut. Kal of **קָרַב** (verb **קָרַב**, Parad. G), agreeing in gend., numb., and pers. with **הָיָה**. **וְהָיָה**, see § 89, 4.

29. *Then they began* (lit. *it was begun*) to call on the name of *Jehovah* **וַיִּתְחַלּוּ**, 3 p. sing. m. pret. Hophal of **חָלַל** (Parad. G): see § 134, 3. **אָ** with *Dagh. lene* because of the distinctive accent (*Tiphcha* —) under the preceding word, § 21, 1.

30. Pa. cxix. 69. See on No. 23. **אָמַר**, 1 p. sing. com. fut. Kal of **אָמַר** (verb **אָמַר**, Parad. H).

31. Gen. xiv. 21. **יָחַן**, 2 p. sing. m. imper. Kal of **יָחַן** (Parad. H and § 65, 1). **יָחַן**, § 101, 2, *a*. **שָׁמַעְתָּ**, noun *sing.* but here with *collective* force, § 106, 1. **וְיָחַן**, 2 p. sing. m. imper. Kal of **יָחַן** (treated as a verb **יָחַן**, Parad. H, and partly after Parad. F; see § 65, Rem. 2). **יָחַן** for **יָחַן** on account of *pause*, § 101, 2, *a*.

32. Judges xiii. 16. **וַיִּתְחַלּוּ**, 2 p. sing. m. fut. Kal of **יָחַן** (Parad. D) with suff. 1 p. sing. com. (§ 59). On the position of the negative, see § 142, 1. **אָמַר**, 1 p. sing. com. fut. Kal of **אָמַר** (verb **אָמַר**, Parad. L, see § 67, 2); here with — instead of — on account of the conjunctive accent *Munach* (—), § 67, 1. See on No. 7.

33. Jer. xxvii. 14. **וְהָיָה**, imper. Hiphil of **הָיָה** (verb **הָיָה**, Parad. K). **וְהָיָה**, 1 p. sing. fut. Niphal of **הָיָה**, with *He paragagic* (§ 48, 3): see also § 29, 4, *b*.

34. Job xiv. 1. **יָחַן**, pass. part. sing. masc. Kal of **יָחַן**, in constr. st. according to § 132, 1. On the constr. st. of the adjectives **קָרַב** and **שָׁמַעְתָּ**, see § 110, 2. Conjunction **וְ** prefixed with *Shureq*, before simple *Sh<sup>o</sup>va*, according to § 102, 2, *b*.

35. Genesis xxviii. 12. **וַיִּתְחַלּוּ**, part. sing. m. Hophal of **יָחַן** (verb **יָחַן** of 3d class, § 70) or **יָחַן** (verb **יָחַן**, Parad. H). **וַיִּתְחַלּוּ** with *He paragagic* or ancient case-ending for the accusative, § 88, 2: so also in last word. **וְהָיָה**, part. sing. m. Hiphil of **הָיָה** (after Parada. H and F).

36. Is. xxxvii. 23. **וַיִּתְחַלּוּ**, Piel, Parad. E. On next word the accent (—) *Zaqeph-qaton*, § 15. **וַיִּתְחַלּוּ**, Hiphil of **יָחַן** (verb **יָחַן**, Parad. M). **וְ**, with *Dagh. forte* conjunctive, § 20, 2, *a*.

37. Judges xiv. 14. **וַיִּתְחַלּוּ**, part. sing. m. Kal of **יָחַן**, with art. **הַ** (§ 35, 1) and prep. **בְּ** (§ 100, 1). **וַיִּתְחַלּוּ**, verb **יָחַן** and **יָחַן**, Parada. K and O.

38. 1 Sam. ii. 27. **וַיִּתְחַלּוּ** inf. absol. Niphal of **יָחַן** (verb **יָחַן**, Parad. P), with *He interrog.* prefixed according to § 98, 4 (see its use in § 150, 2): this inf. stands before the finite verb to make it *emphatic*, according to § 128, 3, *a*. **וַיִּתְחַלּוּ**, constr. st. of **יָחַן** (Parad. VI. h).

39. Ps. xxxi. 14. **וַיִּתְחַלּוּ** inf. Kal of **יָחַן** (Parad. H, § 65, Rem. 2), with prep. **בְּ** prefixed according to § 100, 2, *c*, and § 139, 2. **וַיִּתְחַלּוּ** verb **יָחַן** (Parad. G) inflected here as regular (after Parad. B, see § 66, Rem. 10, also § 29, 4, *b*).

40. Num. x. 30. **וַיִּתְחַלּוּ** noun fem. sing. (segholate, Parad. D) with suffix. **וַיִּתְחַלּוּ** (Parad. K) from **יָחַן** or **יָחַן**, see § 68, Rem. 8.

41. Prov. vii. 1. **וַיִּתְחַלּוּ** (*a-mi-ls-to-thā*, see on No. 11) noun fem. plur. (Parad. A) with suff. appended (§ 89) and conj. **וְ** prefixed with *Shureq* before the labial **מ** (§ 102, 2, *b*). **וַיִּתְחַלּוּ** for **וַיִּתְחַלּוּ** (prep. **בְּ** § 101, 1, Rem. 1), see on No. 31.

42. Jer. xliii. 9. קח see in No. 31. אֲנִי־הֵם noun common gend. (§ 105, 1, c) plur. (נָקְחָהּ Parad. VI.), governing וְהִלְלוּ in fem. pl. (§ 110, 1), but the suff. of the next word in the *masc.* וְהִתְנַחֲמָה (lit. *and thou hast hid them*) pret. for imper. according to § 124, 6, c.

43. Pa. civ. 24. מִדּוּ prop. interrog. pron. but here an adverb of interrog. lit. *as to what?* then *how?* see § 98, 2, e, and Lex. *sub voce*. רָבִי (Parad. G) pret. for present according to § 124, 3. Under מַעֲשֵׂי־הַיָּם (Parad. IX.) *Mahegh* and the accent *Athnach* — (§ 15). מָלָא, Parad. O, § 73, Rem. 1; see also § 135, 3, b. וְהִתְנַחֲמָה, always so for וְהִתְנַחֲמָה, for the sake of euphony with the art. (§ 35, 1 and § 91, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for מִדּוּ and מִדּוּ. מִדּוּ noun m. (Parad. VI., § 91, Rem. 4) with prep. מִן (§ 100, 1), which here denotes the *comparative* (see § 117, 1).

45. Gen. ix. 20. וְהָיָה 3 p. sing. m. fut. apoc. Hiphil of וָלַל (Parad. G), with *Vav conversive* (see § 48, 2) giving to the fut. the *sense* of the pret. (see § 126 b). וְהָיָה from וָיָה (Parada. H and F).

46. Pa. xxxvii. 8. הָרָה (ר. הָרָה, Parad. P) imper. Hiphil shortened from הִרְהִיחַ (see § 74, Rem. 15, and § 48, 5). Conj. ׀ with *Pattach* according to § 28, 2.

47. Ex. xxi. 12. מִדּוּ part. Hiphil (ר. מִדּוּ, Parada. H and P) in constr. st. according to § 132, 1. וְהָיָה (lit. *and he has died* = *so that*, &c., see § 152, 1, e), pret. Kal. of מִדּוּ (Parad. M, § 71, Rem. 1) with ׀ according to § 102, 1, d. מִדּוּ inf. absol. put for emphasis (§ 128, 3, a) before וְהָיָה 3 p. sing. m. fut. Hophal.

48. Gen. iii. 13. See on No. 45. וְהָיָה, Hiph., Parada. H and O. וְהָיָה (see on No. 32) Fut. with *Vav conv.* (§ 48, 2): obs. distinction between *Mahegh* and *Silluq*, according to Note on p. 54.

49. 1 Kings v. 8. הָיָה sign of def. accusative in its separate or absol. form (§ 115, 2). וְהָיָה rel. pron. (§ 36) here implying the demonstrative = *what* (§ 121, 2).

50. Lev. xx. 14. וְהָיָה for וְהָיָה, § 35, Rem. 2.—Obs. the two forms of וְהָיָה with suffixes (§ 101, Rem. 1). וְהָיָה fem. suff. 3 p. plur.

51. Judges ix. 10. וְהָיָה 2 p. sing. fem. imper. Kal. of וְהָיָה (Parad. K, see on No. 40). וְהָיָה pron. 2 p. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 134, Rem. 2). וְהָיָה (*mōt-khā*), see § 46, Rem. 2; and for the absence of *Dagh. l* in כ, see § 21, 2, a. See § 101, 3.

52. Jer. xliv. 25. וְהָיָה (*a-sō*, § 8, 2, Rem.) inf. absol. for *emphasis* (see on No. 38). וְהָיָה (*na-dhā r-nā*) 1 pl. pret. Kal. with ׀ for ׀ on account of *Silluq*.

53. Amos ii. 10. See § 134, Rem. 2. וְהָיָה (Parada. D and P).

54. Deut. xvi. 19. לֹא (§ 98, 1) before fut. וְהָיָה (וְהָיָה, Parad. G) to express *prohibition* (see § 125, 3, c). וְהָיָה (*yā-v-sō*, see Note † on p. 50), Piel of וְהָיָה (not Parad. M, see § 71, Rem. 10). וְהָיָה dual constr. st. of וְהָיָה (Parad. VI. h).

55. Is. xxxvii. 10. לֹא (§ 98, 1) before fut. to express *dissuasion* (§ 125, 3, c): distinction between לֹא and לֹא, see in § 149, Rem. וְהָיָה fut. Hiphil (see on No. 48) with suff. according to § 64, 2, Rem. וְהָיָה, see on No. 21,

also § 143, 2. אֲשֶׁר-בּוֹ (lit. *who—in him—in whom*, § 121, 1). See § 131, 2, a.

56. Ex. xvii. 2. See on No. 31. בָּרִים *dual* in appearance but *plur.* in fact (see § 86 b, 1, Rem. 2). וַיִּשְׁתַּחֲוּ 1 p. pl. com. fut. Kal (Parad. P); וְ *and—that*, § 126, 1, c.

57. Jer. xiv. 21. הִפְחִי, Hiphil of פָּחַר (Parad. G), see § 125, 3, c. אֲחֶיךָ prep. with suff. (see § 89, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. נָתַתִּי (I have given it), נָתַן (§ 65, Rem. 3) suff. 3 p. sing.—On the arrangement of this sentence, see § 142, 2.

59. 2 Kings x. 32. בְּיָמֵיהֶם הָיוּ (compare vulgar Eng. *in them days*), § 120, 1. הָיוּ, Parad. G. לְקָצוֹת, Piel, Parad. P; see § 139, 2.

60. 2 Chron. x. 10. מַלְאָכָיו, noun (Parad. VIII. c): accent *Zageph-qaton*. הִקְטִיל, imper. Hiphil. of קָטַל.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. רִיחַ, see on No. 45. נָחַךְ (נָחַךְ, verb לָחַךְ and נָחַךְ), Hiphil fut. apoc. (for יִנְחָכֶוּ, § 65, 2 and § 74, 5 with Rem. 14). מַטְבֵּחַ, noun (Parad. IX.) with suff. 3 p. sing. m. (מֵטֶבֶחַ for the usual מֵטֶבֶחַ): distinctive accent *Tzephcha* (§ 15). See § 118, 5.

64. Job xl. 4. קָלָהּ, Parad. G. אֲשִׁיבָהּ, fut. Hiphil of שָׁב, with suff. with *Nun epenthetic* (see § 57, 4). שָׁמַח, Parad. M. לָמוֹ, see § 101, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 141. לֵל (Parad. VIII. c) with suff. (§ 89, 1, Rem. 2). Expression for *reciprocal pronoun*, § 122, Rem. 4. הִקְטִיל, reg. inf. constr. Piel, see § 66, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals see § 118, 1 and 3. תָּשֵׁב, Parad. K. הָיָה (ר. הָיָה) with — for — on account of the *pause* accent *R'bhia* (§ 15). הָלַךְ, § 73, Rem. 2. מְדַבֵּר (מְדַבֵּר, see p. 47, No. 2, a, and § 14, 1), פָּתַח (Parad. VI. f) with suff. 3 p. sing. fem.; distinguished by the *Mappiq* from the ending of the *fem.* noun (מְדַבֵּרָה מְדַבֵּרָה).

## II. EXTRACTS IN PROSE.

### 1. THE PRIESTS' BENEDICTION.

Num. vi. 22-26.

V. 22. *Vav. conv.* prefixed without *Dagheah forte* (§ 48 b, 2, and § 20, 3, b, Rem.) לְאָמַר (*Dagh. f. conjunctive*, § 20, 2, a), inf. with prep. (lit. *to say*) for לְאָמַר, according to § 23, 2, and § 67, 1, Rem.

V. 23. הִקְטִיל, Parad. E, see § 10, 2, Rem. אֲמַר, inf. absol. standing for fut. or imper. according to § 128, 4, b.

V. 25. יִרְחַק, Hiphil of יָרַח (Parad. M, *jussive* form, § 126, 2). יִרְחַק (r. יָרַח, Parad. G) 3 p. sing. m. fut. Kal with suff. with *Nun epenthetic* (§ 57, 4), and וְ prefixed according to § 102, 2, c.

\* \* In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

## 2. JOTHAM'S PARABLE.

Judges ix. 6-15.

V. 6. וַיִּשְׁמָעוּ fut. Niphal (Parad. D). עַם prep. *at* or *by*, see Lex. B, 2.

V. 7. וַיִּזְרֹי (ר. זָרַי) 3 p. plur. used according to § 134, 3, b.

V. 8. See § 128, 3, a.—Oba. מְלִיכָהּ with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *K'thibh* מְלִיכָהּ and the *Q'rî* מְלִיכָהּ have the *same sense* and stand for 2 p. sing. m. imper. Kal with *He paragogic* (§ 48, 5). This *K'thibh* form of the imper. is not recognised in the grammars, but it occurs also in Pa. xxvi. 2: comp. verse 12 below.

V. 9. וַיִּזְכֹּרְהוּ pret. Kal (the *Chateph-Qamets* irreg. for *Qamets*, with *He inter.* (§ 98, 4, Rem.), used for *fut.* according to § 124, 4. 'אֱלֹהֵינוּ \*וְגו' which in *me* God and men honour (see § 125, 2). וַיִּזְכֹּרְהוּ pret. with *Vav. conv.* (see § 48, 3 and § 124, 6, a). לָמַץ (inf. with prep.) *to wave*.

V. 10. See on No. 51 above.

V. 11. מְרֻקָּי (מְרֻקָּי, Parad. VI. e). מְרֻקָּי adj. fem. sing. with the art. because its noun has a suff. (see § 109, 2 and § 110, 1).

V. 12. *K'thibh* מְלִיכָהּ but *Q'rî* מְלִיכָהּ, see on verse 8.

V. 13. וַיִּשְׂמְחוּ part. with art. (prefixed according to § 20, 3, b) answering to our relative pron. with the indicative, *which cheers*.

V. 15. מִן from מִן, see § 107, 3.

## 3. ELIJAH'S ASCENSION.

2 Kings ii. 1-12.

V. 1. וַיִּחַי fut. apoc. (§ 74, Rem. 3, e) with *Vav. conv.* (§ 48, 2) used for tense of narration (§ 126 b, 2). וַיִּחַי Hiphil of עָלָה (see § 129, 2 and also § 130, 3). וַיִּשְׂמְחוּ (§ 10, 2, Rem.—comp. וַיִּשְׂמְחוּ in verse 11) with *Chateph-Qamets* irreg. which is noticed in the margin כִּמְצָא בְּחֻמֶּת הַסֵּף i. e. *the ס with Chateph-Qamets*.—See all these marginal notices explained at the end of *Tauchnitz's* editions of the Hebrew Bible, which are the best and cheapest.

V. 2. וַיִּחַי, see § 127, 1, Rem. וַיִּחַי נַפְשָׁהּ (lit. *living is Jehovah and the life of thy soul*) as *Jehovah liveth and by the life of thy soul*, a form of oath: וַיִּחַי constr. st. § 87, 2, c). אִם *if* = *not*, see Lex. C, 1, c. בְּיָדֶיךָ (also in next verse) in the adverbial accusative, § 116, 1.

V. 3. הַיּוֹם prop. *the day* = *this day*, see § 107, at begin. אֲדִירָה plur. *excellencies* (§ 107, 2, b). וַיִּשְׂמְחוּ.

V. 5. וַיִּירָדוּ, prep. *q* prefixed according to § 100, 2, a.

\* See § 5, Rem. 4.

V. 6. *וְהָיָה שְׁנֵיהֶם*, § 107, 3 and § 88, 2. *their two = both of them*, § 95, Rem. 2.

V. 7. Construction of the numeral, § 118, 2.

V. 8. *לְקַח*, see above on No. 54. *וְהָיָה* noun fem. (Parad. D). *וְהָיָה*, see above on No. 63. *וְ* conj. with *Qamets*, see above on No. 47. *אֲ* prep. with art. (§ 35, 2, B, b and Rem. 2).

V. 9. *וְהָיָה שְׁנֵיהֶם* inf. with suff. and prep. § 129, 2 (see also above on No. 25). *וְ* and = *that* after *וְהָיָה*. *וְהָיָה שְׁנֵיהֶם* then (inferential, § 152, 1, d) *shall be, pray, a portion of two in thy spirit to me*, i. e. may I have a double portion (twice as much as any one else) of thy spirit: *וְהָיָה*, see § 94.

V. 10. *וְהָיָה שְׁנֵיהֶם* lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 139, 4, Rem. 1. *וְהָיָה* for *וְהָיָה*, see § 51, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot, &c.*: see § 131, 2, a or c, and § 128, 3, b. *וְהָיָה* fut. Kal of *וְהָיָה* adverbial accus. (§ 116, 1).

V. 12. *וְ* according to § 28, 2. *וְהָיָה* part. Piel, § 63, 3. *וְהָיָה וְהָיָה וְהָיָה* *Israel's chariot and his horsemen*.—Obs. that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note † on § 112, 1). e. g. *וְהָיָה וְהָיָה וְהָיָה* would be utterly inadmissible in this place, and hence the language required *either* the expression of the genitive after each noun (*וְהָיָה וְהָיָה וְהָיָה*), as in v. 11, *וְהָיָה וְהָיָה וְהָיָה*, or the use of the possessive pron. after the second noun (as exhibited in this verse), or the periphrastic construction (see § 113) which expresses the genitive in the way of the dative (*וְהָיָה וְהָיָה וְהָיָה*) *the chariot and the horsemen to Israel*.

### III. EXTRACTS IN POETRY.

#### 1. PART OF THE SONG OF MOSES.

Deut. xliii. 1-4.

\*.\* In this extract the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 107, Rem. 2. *וְהָיָה*, § 126, 1; § 29, 4, b

V. 2. *וְהָיָה*, verb *פָּלַח*, § 101, 3.

V. 3. *וְהָיָה*, verb *פָּלַח*. *וְ* prep. (§ 100, 2, a).

V. 3. *וְהָיָה* *the rock*, i. e. Jehovah, case absol. (§ 142, 2).—Large *א* (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the *Masoretic* authors (see § 3, 2).

\* *וְהָיָה* has both vowels *unchangeable* (see p. 138, No. 4, Rem).

## 2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

- V. 1. אֲשֶׁרֶיךָ נָא (§ 126, 1, a). לִירֵדִי *concerning my beloved*, i. e. Jehovah.  
 V. 2. נָטַע with double accus. (§ 136, 2). גָּבַהּ, § 74, Rem. 3. קָדַח, § 74, Rem. 9.  
 V. 3. יוֹצֵב and אִישׁ collective (§ 106, 1, c) and hence with verb *plur.* (§ 143, 1).  
 V. 4. See § 129, Rem. 1, 2.  
 V. 5. אִישׁ with two accus. (§ 136, 1). עָשָׂה part. for fut. (§ 131, 2, b). חָסַר and חָרַץ, § 128, 1, Rem. לִבְעֵר lit. *for to eat up* = *to be eaten up*.  
 V. 6. וְיָצְאוּ וְנָא ( § 124, 6) and *it shall go up* (i. e. grow) *brier and thorn* (§ 135, 1, Rem. 2). מִן הַמֶּטֶר lit. *from to rain* (§ 129, 2).  
 V. 7. Observe the striking paronomasia or alliteration between נִשְׁמַע and נִשְׁמָח, and between צָדִיק and צָדִיק, which we can partly copy in translation, thus,—he looked for *right*, and behold *might*! for *weal*, and behold *woe*!

## 3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10-31.

\*.\* This piece is *Alphabetical*, a sort of Hebrew *Acrostic* (§ 5, Rem. 2).

- V. 10. אֶשְׁכֵּחַ, § 94, 2.  
 V. 11. Pret. for present (§ 124, 3).  
 V. 12. וְנִתְחַדַּח ( § 58, 1, a and Rem. 3).  
 V. 14. קָאֵנִיחַ (kō-nī-y-šōth, see p. 47, No. 2, Rem.).  
 V. 15. גָּעוּר, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 129, 2), *while it is yet night*. Fut. with *Vav conv.* for present (§ 126, 3, a).  
 V. 16. וְנִתְחַדַּח, see above on No. 39. קָרִי נִתְחַדַּח referring to the wife; but *Kithibh* either נָטַע referring to the husband, or נָטַע (Niphal, *is planted*) agreeing with אֶרֶץ as subject.  
 V. 18. *Sense of Q'ri and Kithibh is here the same.*  
 V. 20. לָעֵי, § 100, 2, b.  
 V. 21. לָבַשׁ, pass. part. with accus., § 140, 1.  
 V. 27. צִדִּיקוֹתָ, § 74, Rem. 5. קָרִי לִידִּיקוֹתָ, but *Kithibh* (with same sense) וְיָצְאוּ; the latter probably derived from יָצָא, but the former from יָצָא.  
 V. 29. רַבּוֹתַי, adj. put *before* the noun either for emphasis, *many women* &c. (see § 110, 1, Rem. 1), or as predicate (*many are the women who*, &c. (see § 142, 1, b). מְלָכָה for the usual מְלָכָה, § 89, 1, Rem. 2.  
 V. 30. אִשָּׁה יְרֵאָה יְהוָה a woman *fearing Jehovah*, put prominently in nom. case absol. (§ 143, 2). Observe, the crowning praise of a good wife is the *fear of the Lord or piety*. See § 53, Rem. at the end.





## SYNTAX OF THE VERB.

### § 123.

#### USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary accurate observation shows, that the idea of *the past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of *the future* and of the kindred relations of the subjunctive and optative moods.\* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

It is a partial and false view, which regards the so called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46: 4, אָנִי אֲשִׁיטְךָ וְאַתָּה תִּשָּׂא, *I have done it, and I will (still) bear (you)*; and vs. 11, דְּבַרְתִּי אֵף וְאֵפֶשֶׁה, *I have spoken it and will bring it to pass, I have purposed and will accomplish it.*

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\* The *uncertainty*, conditionality, which belongs to the subjunctive, and the reference to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e. g. *dicam, dices* and *dicam, dicas*.



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**EXERCISES**

**IN**

**HEBREW GRAMMAR.**

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## EXERCISES IN HEBREW GRAMMAR

### SECTION I.

EXERCISES ON THE PRONUNCIATION OF THE CONSONANTS AND VOWELS, AND ON THE MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs.

\* \* *Every syllable begins with a consonant*; see § 26, 1, where the only exception is given. The *accent* is commonly on the final syllable (§ 15, 2): when it is on the *penult*, this is indicated as in the Grammar (§ 15, Rem. 3).

a) Open syllables: מָ *má*, מֶ *mē*, מֵ *mé*, מִ *mī*, מֻ *mō*, מֺ *mū*, לֶ *lē*, לָ *lá*, נָ *ná*, נֹ *nō*, נֻ *nū*, טֹ *tō*, טֺ *tē*, חָ *há*, חִ *hī*, צֶ *tsē*, צֻ *tsū*, צֹ *tsō*, שֶׁ *shé*, שָׁ *sá*, וָ *vá*, זָ *zá*, זֹ *zō*, רֹ *rō*, יֶ *yē*, יָ *yá*, סִ *sī*, סֹ *sō*, קֶ *qé*, קֻ *qū*, בָּ *bá*, בֹּ *bō*, גֹּ *gō*, דִּ *dī*, דֶּ *dé*, כֻּ *kū*, כֹּ *kō*, פֶּ *pé*, פֹּ *pō*, תֶּ *tē*, תֹּ *tō*, תִּ *tī*.

b) Closed syllables; לָם *lám*, בָּר *bār*, שֶׁם *Shēm*,

הד *hădh*, שר *shär*, סם *säm*, לת *lith*, לק *lēq*, שן *shän*, קל *qāl*, יד *yădh*, קץ *qäts*, לם *lōm*, טם *tōm*, בֹּת *bōth*, אֵן *ān*, יֹל *yōl*, קֹל *qōl*, לֹט *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יִת *yīth*, גֹּד *gădh*, פֹּל *pūl*, יֻק *yūq*, גֹּב *gāv*, וֹב *vāv*.

c) Vowels in connexion with their homogeneous vowel-letters (§ 8, 3): \* לו *lō*, לֹו *lū*, גֵּי *gē*, לִי *li*, צִין *tsōn*, קֻם *qūm*, בִּין *bīn*, בֵּין *bēn*, תֵּין *tēn*, גֵּי *gē*.

Here the sound of ו and י is not heard separately from that of the preceding vowel, — i. e. they are pronounced as vowels: see § 7, 2. The feeble consonant power of א and ה is also often lost after a vowel (§ 23, 1, 5), like that of the English *h* in *ah*, *oh*. E. g. בָּא *bā*, בֹּא *bō*, בֵּא *bē*, צָה *tsā*, פָּה *pē*, לֹה *lō*, סָה *sē*, מָה *mē*: so א (§ 23, Rem. 3) after ו and י when pronounced as vowels; פּוֹא *pō*, שׁוֹא *shō*, נוֹא *nō*, כּוֹא *kū*, לוֹא *lū*, שִׂי *sī*, הִי *hī*, צִי *tsī*.

*Hholem* is written over the consonant to which it belongs (and after which it is pronounced), unless ו or א is the following letter, over which it is then written; as קֹם, *qōm*, לֹוֹת, *lō-vāth*, לֹא, *lō*. When it belongs to ל it is commonly written over the following letter; e. g. לֹט, *lōt*; but often as לֹק. — *Shureq* is never written except in the bosom of its homogeneous vowel-letter (י).

d) Dissyllables: קָטַל *qā-tāl*, קָטַל *qā-tōl*, קָטַל *qō-tēl*, גָּאֲזַם *gā-zām*, צָבַר *tsā-bhār*, צָדַר *tsā-dhādh*, הָלַל *hā-lāl*, זָבַר *zā-bhādh*, זָאֵב *zō-āēbh*, הָמַן *hā-mān*, תָּרַד *tē-rēdh*, יֵשֵׁב *yē-shēbh*, שֶׁלֹו *shē-lēv*, אָמַר *ā-mār*, יָכַל *yā-khōl*, הָלַם *hā-lām*, שָׁלַם *shā-lēm*, אָכַל *ā-khāl*, דָּבַר *dā-bhār*, לֵוִי *lē-vāy*, אָכַל *ā-khāl*, קָטַן *qā-tōn*. — Examples containing feeble letters sounded as vowels: רָהוּ *rā-thō*, שָׁנִי *shā-nī*, שָׁלוֹשׁ *shā-lōsh*, שָׁלֹוֹת *shā-lūth*, שָׁלִי *shā-lī*, יִשִּׁית *yā-shīth*.

\* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of *y*.

*mō-lēl*, בִּיתוֹ *bē-thō*, מוֹשֵׁי *mū-shī*, יֵין *yēn*, לֵוִי *lē-vī*,  
 לֵוִי *lū-lē*, בִּיתִי *bē-thī*, לִינוּ *lī-nū*, וּבֵין *ū-bhēn* (§ 26,  
 1), לֵאמֹר *lē-mōr*, שְׁנֵים *shā-nīm*, עֵינִי *yē-nē*.

For explanation of the following examples, see Rems. 2 and 3 under § 8, 2: פֹּשׁ *pōsh*, שֹׁן *sōn*, שֹׁן *shōn*, שֹׁרֶשׁ *shō'-rēsh*, קוֹן *qō-vāv*, אֶשֶׁר *ā'-shēr*, תֹּם *tā-vōm*, וְשֹׁדֵד *vā-shōdh*.

The student should adopt some pronunciation for those consonants whose original sound is unknown, or for which the English language has no representative. The frequent repetition of the following exercises will aid him in expressing the sounds which he may adopt for these letters.

[illegible]

רָג, רִיג, גִּי, גַּ; רֵג, רֶג, רֹג; נֵג, נֶג, נֹג, נוֹג, גִּי, גַּ; (ghā) גִּי :  
רֵגל, רִגְלִי.

y. Probably the nearest expression of the original sound of this letter, and the one which best exhibits its guttural character, is that given by Gesenius (§ 6, 2). But even the "wholly false Jewish pronunciation ng" is preferable to the entire omission of the letter in reading. שָׁמַע, שָׁבַע, יִרְעַה, נֶזַר, מָעַן, רָעַל, וְעַן, סָעַל; עָבַד, עָצַם (*ʿā-dhā*), עָרַה, עָר (*dā-ʿā*), עָשָׂר, עָל, עָרַת, עַת, עֵין (*ʿīn*), עֵיט (*ʿit*), עָבַר, עָם, עָשָׂר. כָּךְ, כָּנַח, כָּנַח, כָּג, חָנַח, חָג, כַּח, בַּח, חָךְ, חָךְ, רָנַע, מִסְחָן, חָג, חָק, מִנְגַּג, גָּג, גָּחַח, גָּח, חָוָךְ, חָג, כָּחוּ, פָּנוּעַ, רָעַךְ, חָכַם, עָבַר, נֶזַר, כָּחוּ.

**N.** A slight appulse of the breath before or after the vowel, according as it stands at the beginning or end of

a syllable: in the latter case it is but seldom heard separately from the vowel, and then resembles *h* in *eh*! uttered softly. E. g. מֵנֶנְךָ *mē-Nēn*, שְׁנֵךָ *bā-Nāsh*, נֶרְךָ *pā-Nār*; יֵנְךָ \* *yēN-sōr*, יֵנְךָ *yēN-tār*.

ה. The full English *h*. Its sound before a vowel requires no illustration: when uttered after a vowel it has the fullest sound of *h* in *hah*! *eh*! E. g. יְהִי \* *yih-lābh*, לְהִמָּר *lēh-mār*, לְהִמָּח *lēh-māth*, צִהָרָם *tsāh-rām*.

In regard to ר it may be added, that the proper pronunciation of *r* after a vowel (formed in the throat and the back part of the mouth, without the vibration of the tongue) better expresses the guttural sound of the Hebrew ר than the rolling French or Irish *r*.

Write the following words in Hebrew characters: —  
*bādh*, *lēdh*, 'ābh,† 'ōbh, *hēl*, *hīl*, *hīv*, *lēn*, *lūn*, *lōn*, *bōn*,  
*bān*, *bān*, 'ān,† 'ēts, *pīn*, *pōts*, *dōth*, *lādh*, *sōn*, *sūn*,  
*shēn*, *shādh*, *shīb*, *shēm*, *sīn*, *sāv*, *siv*, *tēn*, *tōm*, *tūbh*,  
*shōth*, *shīth*, *lōv*, *rōs*, *sōr*, *lōsh*, *līsh*, *lāsh*, *tsē-nā*, *tsī-thā*,  
*qō-tēl*, *qā-tūl*, *tsā'-yīth*, *dā-bhār*, 'ā-bhādh, 'ō-shā, *bī-nā*,  
*tsūl*, *nē-sāph*, *tā-vōn*, *nē'-shēph*, *sū-sī*, *sō-tāy*, *sā'-ān*,  
*shōdh*, *shō'-ēs*, *mo*-'ēdh, *pā-nāy*, *pā-nē-khā*, *nō-shēn*,  
*bō-rāts*, *bō-rā-tsōn*, *qō-bhēdh*, *qō-vāz*, *tsō-'ēm*, *mā-thō*,  
*tsō-vī*, *ū-ghāz*, *hē-vōts*, *lō-rēsh*, *sō-tēr*, *yē-shī*, *yō-shēbh*,  
*qū-mū*, *pē'-lēgh*, *pā-lāgh*, *pā-khār*, *pī-thōn*, *pīq*, *pī-khōl*,  
*pī-nōn*, *pī-shōn*, *pī-lē'-ghēsh*, *pā-lāhh*, *pū-lit*, *pā-lil*,  
*pā-nāgh*, *pā-'ū*, *pā-'āl*, *pō-'āl*, *qā'-yīts*, *rā-ghāz*, *rē'-ghēl*,  
*rē'-vāhh*, *rō-hhābh*, *rā-zāhh*, *rā-khās*, *rā-khūl*,  
*rā-khāsh*.

\*.\* The student may find it most convenient to omit *h* and *y* in pronunciation, and to make no distinction between א and א, ו and ו, according to the practice of many teachers. It is desirable, however, to preserve as far as possible those peculiarities in pronuncia-

\* One sign, which the learner would not yet understand, is omitted under מ and נ.

† In these exercises the sound of מ is indicated by the *spiritus lenis* ('), and that of נ by the double *spiritus asper* ("), as in the alphabet



## SECTION II.

[§§ 9 — 14. § 15, 1, 2. § 16. § 26.]

***Use of Sheva (§ 10).***

Accordingly it is silent in, קאטל *qā-tāl-tā*, יקאל *yiq-qōl*, מקנע *mīq-nē*, הקנטל *hāq-tēl*: and vocal in, קאל *qāl*, קאלר *qāl-r*, קאלער *qāl-ēr*, קאלן *qāl-n*.

• The feeble letters when *pronounced as vowels* of course do not take Sheva.

There is but one case in which the learner finds any difficulty, viz. when simple Sheva occurs *between two vowels* (קטלה, קטלת, קמנה). In this case, the letter under which it stands might be the final consonant of a closed syllable (silent Sheva), or the initial consonant of the next following syllable (vocal Sheva). Thus ישי might be *nāph-shī* or *nā-ph'shī*, קטלו *qā-t'lū* or *qāt-lū*, קמנה *qōm-nā* or *qō-m'nā*, אברה *Ābh-rā* or *Āē-bh'rā*.

Whether Sheva, in this case, is silent or vocal depends on the *nature of the syllable* as taught in § 26. A vowel sound is naturally prolonged unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). — A syllable closed by a consonant, though its vowel is naturally short, may have a long vowel when the tone causes the voice to dwell upon it.† Accordingly, as a general rule,

Simple Sheva is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel: in all other cases it is vocal. E. g.\*

Silent Sheva: דך *dākh*, ילך *yē-lēkh*, קטלת *qā-tālt*, ירבך *yīrb*, מלכה *māl-kā*, קחתך *qāhh-tēkh*, מקטר *mūq-tār*, ערות *ēr-vāth*.

קמנה *qōm-nā*, תקטלנה *tīq-tōl-nā*, ישש *yēsht*, נרד *nērd*, שמת *sām-tī*, בעתתני *bī-ē-thāth-nī*, עשתי *yā-sāth-nī*, אכלתני *khā-lāth-nī*, מעלה *māy-lā*, ידעת *yā-dhāy-tā*.

Vocal Sheva: (§ 10, 1, a) בך *b'khā*, ול *v'lō*; — 1) נתנה *nō-th'nā*, גלכה *nē-l'khā*, ובני *ū-bh'nē*; — 2)

\* The examples which follow are adapted to the treatment of the subject in the Grammar, as well as to the above representation of it, and should be carefully studied with reference to both. — Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables.

† Comp. § 26, 5 & 7, Rem.

תִּדְּרִישׁוּ *tīdh-r'shū*, נִבְּקְעוּ *nībh-q'ēū*, מַעֲשֵׂרוֹת *māc-s'rōth*; — 3) קָטְלוּ = קִטְּלוּ (see § 12, 1, 1) *qīt-t'lū*, צִוּהָ (§ 12, 1, note) = *tsīv-v'khā*.\*

The *composite* Shevas are always vocal (§ 10, 2†), and of course always stand at the beginning of a syllable. E. g. אֲשֶׁר *A'shēr*, כֶּאֱשֶׁר *kā-A'shēr*, אֲנוֹשׁ *A'nōsh*, וְאֲמַץ *vē-A'māts*, יַעֲנוּ *yā-ē'nū*, עָבִי *ēbhī*, צִפְרִים *tsīp-p'rīm*, רָבְלוּ *sūb-b'lō*.

Exercises on the use of the composite Shevas will be furnished by the paradigms of nouns, of verbs *with gutturals*, &c.

Promiscuous examples: וַיִּפְדֶּה, נִפְקְחוּ, וַאֲשַׁתָּה, מִבְּנֵי, יִתְּנוּ, מִצִּוְהָ, וְנִחַמְדָּה, לִפְנֵי, וַיִּחַדּוּ, מִעֲנִיּוֹת, לְמִשְׁפַּחַת, מֵאֲרָצָה, קָלָה, מִפְּנֵי, בְּתוֹה, וּלְכָל, וְנִקְלָה, יִבְרַכְךָ, בְּהַמְתָּךְ, בְּקִרְבְּךָ, יִדְעוּ, שְׂבוּתָה, רִגְלָה, נִחְנוּ.

Rem. 1. When *Daghesh f.* is omitted at the end of a syllable (§ 20, 3, b, & Rem.) the simple sheva which commences the next following one remains vocal. There is here a sharpening of the preceding short vowel (comp. § 22, 1. § 26, 2, e, Rem.), the consonant in which *Daghesh* is omitted being pronounced rapidly between the two syllables, as if it belonged to both. E. g. הַקִּבְּקֶשׁ (for הַקִּבְּקֶשׁ) *hām'm'bhāq-qēsh*, הַקִּבְּקָה (for הַקִּבְּקָה) *hām'm'khās-sē*, הַקִּבְּנוֹת (for הַקִּבְּנוֹת) *hā's'bhā-nōth*, הַיִּמְנִי (for הַיִּמְנִי) *hā'y'mā-nī*, לְיִשְׂרָאֵל (for לְיִשְׂרָאֵל) *lā'y'shā-rīm*, חִיּוֹת (for חִיּוֹת) *hhā'y'thō*, הַלְלִי (for הַלְלִי) *hāl'lū*, וַיְהִי (for וַיְהִי) *vā'y'hī*, יִשְׂאוּ (for יִשְׂאוּ) *y's'āū*, הַיִּנְי (for הַיִּנְי) *hā'n-nī*.

The instances of this omission of *Dagh. f.* will be pointed out until the student learns to distinguish them by his knowledge of forms.

Rem. 2. The exceptions mentioned in § 26, 3, a — e, exhibit no essential deviation from the general principle. Thus in the forms given under a, יִרְכָּה, קָלָה, for example, are nearly equivalent to *yīr'bh*, *mēl'kh*, the first vowel of which, in rapid pronunciation,

\* It will be perceived from the examples, that Nos. 2 and 3 are essentially the same,—Sheva being always vocal in the midst of a word when preceded by another Sheva.

† Comp. § 26, 7, Rem.

strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent *Methegh* = *bridle*, i. e. *restraint*, *delay*, § 16, 2) dwells upon the vowel, so that, — though not strictly long, — it may properly stand in an open syllable.

Rem. 3. It should be added, that a short vowel may also stand in an open syllable followed by the same vowel, viz. when the latter, in the course of inflexion, takes the place of the corresponding composite Sheva; see § 23, 1, 3. In this case, also, it has the support of *Methegh*. Exs. גַּעְקָרָה *nâ-yēm-dhâ* (for גַּעְקָרָה), יַעְמָרִי *yâ-yām-dhû* (for יַעְמָרִי), נֶאֱלָלָה *nâ-yāl-khâ* (for נֶאֱלָלָה).

### *Qamets-Hhatuph* (§ 9).

*Qamets-Hhatuph* = *ö*, like the other short vowels stands properly in a closed syllable: but it may also, like them, stand in an open syllable followed by the corresponding composite Sheva (◌), or by another short *o* (see Rem. 3 above) which, in the course of inflexion, has taken the place of the composite Sheva. In both cases it has, like the other short vowels, the support of *Methegh*. Exs. אֶחָד *ä-h'ä*, מֶחָרָת *mö-hh'râth*, בְּחָרִי *bö-hh'rî*, פָּעַלָה (for פָּעַלָה) *pö-öl-khâ*, תַּעְמָרִי (for תַּעְמָרִי) *tö-öm-dhî*, קָטַבָה (for קָטַבָה) *qö-töbh-khâ*, תַּעְבְּרָם (for תַּעְבְּרָם) *tö-öbh-dhēm*.

In regard to the means of *distinguishing* short from long *Qamets*, it is sufficient to observe here, that the figure ◌ is invariably short *o* only in a *closed unaccented syllable*; and that whether it stands in such a syllable is determined by the *punctuation* only in the following cases, viz. *a*) when it stands next before the tone-syllable, and is followed by simple Sheva without a *Methegh* intervening; for in this case long *Qamets* is invariably followed by *Methegh* (§ 16, 2, *a*\*) ; e. g. אֶבְלָה,

\* The distinction here made is not affected by single instances of the irregular or erroneous application of *Methegh*; as קָרָבָן *qör-bân*, שָׁמְרָה *shöm-râ*, דָּרָבָן *dör-bân*, דָּלָה *döl-yäb*.

אֶחָדָה (but with Methegh אֶחָדָה, *ā-kh'lá*): *b*) when it stands in an unaccented syllable, and is followed by *Dagh. f.*; e. g. חָנָנִי (for חֲנָנִי): *c*) in a final closed syllable without the tone; e. g. וַיָּקָם, *văy-yâ-qôm*.

The student should therefore confine his attention to these cases, until he can distinguish the quantity of Qamets by his knowledge of forms. It is generally long: and the occasional examples in which it is short will be pointed out in the Exercises and Reading Lessons. It would be better to make no reference to Methegh, as a means of ascertaining the quantity of this sign, except in the case marked *a*.

### SECTION III.

#### DOUBLING OF CONSONANTS. ASPIRATION OF THE MUTES.

[§§ 20, 21.]

#### *Distinction of Daghesch forte and Daghesch lene.*

It will be perceived, by comparing the two sections, that *Daghesch forte* is always preceded immediately by a vowel, which is never the case with *Daghesch lene*.

Exs. *Dagh. f.*: יְדָבָר *y'dhăb-bēr*, מִשָּׁם *mîsh-shâm*, יִקַּח *yîq-qăhh*, אֶתָּה *ăt-tâ*, צִוָּה *tsiv-vâ*, שָׁדָדִי *shăd-dăy*, מִבֵּין *mîb-bên*.

*Dagh. l.*: יֶשְׁכֶם *yăsh-kēm*, יִצְבַּח *yîz-băhh*, גִּשְׁחֻי *g'shū*, תִּירְגְּזֻוּ *tîr-g'zû*.

Promiscuous examples. יִדְעָתִי, יִתְפַּלֵּל, יִתְשַׁבֵּב, בְּפִי, יִתְבַּעֵתִי, תִּתְחַלֵּל, וְיִנְמַל, יִגְדֵּל, שָׁם-בָּנוּ, דָּבָר, הִדְבָּר, נִשְׁבַּעְתִּי, תִּתְחַלֵּל, וְיִנְמַל, יִגְדֵּל, אֶתָּה, (§ 14, 1), כִּדָּה, הִתְבַּרְכֵּנוּ.

#### *Use of Daghesch lene (§ 21).*

The learner will observe, that the hard sound of the letters ב, ג, ד, כ, פ, ת, is the original one, (i. e. they are properly *Mutes*), and that it is the intermingling of a preceding vowel-sound which produces the softer or

aspirated pronunciation. By comparing Nos. 1 and 2 of § 21, he will perceive that the statements which they contain may be briefly expressed thus: *these letters take Daghesh lene except when preceded by a vowel or a vocal Sheva.*

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case) of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one, — the two words being uttered in so close connexion that the effect is the same as if they were but one. E. g. דְּבָרֵי בְנֵי, Gen. 31: 1, *words of the sons of* — ; יְהִי כְדְבָרְךָ, Gen. 30: 34, *be it according to thy word*; [for the omission of *Dagh. l.* in בְּדְבָרְךָ (כְּ, composed of דְּבָרְךָ and כְּ), see § 21, *Exceptions, a*]; וְיָלְדוּ כָל-הָצֹאן, Gen. 31: 8, *and all the flock bare* — : הוֹצִיאוּ כָל-אִישׁ, Gen. 45: 1, *put forth every man*. — Sometimes, however, the two words are so separated in pronunciation (the former standing at the end of a clause,\* as indicated by one of the distinctive accents, § 21, 1. § 15, 3) that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי בֹאֲשֶׁר (, § 15, *A*, Class II, 6), Judg. 11: 5, *it happened, when*; וַיְהִי בָעֵת (, ibid. 7), Gen. 38: 27, *it happened, at the time* — ; וַיֵּצֵא נֹבֵיעַ, Gen. 32: 27, *let me go, for* — ; הַכֶּסֶף (, Class IV, 19), Gen. 44: 2, *my cup, the silver cup*; וַאֲנִי בָבֹאִי (, Class IV 20), Gen. 48: 7, *and as for me, when I came*.

Promiscuous examples: נִבְרָכוּ, בָּתוּ, מְשֻׁפָּחֹת, נִבְרָכוּ, וַיֵּשְׁבוּ, הַתְּאֵפֶק, וַיִּזְבַּח, בְּעִירָקִם, הַנִּצְבִּים, וַיִּתֵּן, יִרְעָתָם, וַיִּגְדְּרוּ, וּבִאֲתָם, מִכְרָתָם.

\* i. e. of a division of the verse in *reading*; but these divisions are often made by the accents without regard to the sense.

*Daghesh f. Euphonic* (§ 20, 2) will be pointed out as it occurs, in the Reading Lessons, and the student will soon learn to distinguish it.

## SECTION IV.

## QUIESCENCE OF THE FEEBLE LETTERS.

[§§ 23, 24.]

The vowel-letters י and ם,\* when they are said to quiesce, are properly *sounded as vowels* (§ 7, 2. § 8, 3). Of a different nature is the quiescence of ך and ם: the former represents no vowel sound, the latter only that of long *a*, for which, however, it is very rarely written (§ 7, 2. § 8, 3, and § 23, 4, Rem. 1). These two letters are lost to the ear, when preceded by a vowel, merely in consequence of the feebleness of their sound.† Hence (with the single exception of ם used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (§ 8, 3), or as rendering it immutable (§ 25, 2). — But the two cases may properly be treated together, as, in both, the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and instances of quiescence are distinguished by the same rule.

For convenient reference, we present at one view the feeble letters in connexion with the vowels in which they quiesce.

\* The sound of י is more nearly represented by *w* (better still by the German *w*) than by *v*; but the latter is employed for representing the consonant power of י, on account of the difficulty of making our *w* heard as a consonant after a vowel. The readiness with which י dissolves, as it were, or melts into a vowel, will appear if we give it the sound of *w* as heard in *water*, in the examples יַ, יָ (§ 24, 2, *b*), יִ. — The sound of ם flows into a vowel with equal facility, as may be seen by pronouncing it as the consonant *y* in יַ, יִ. — In the loss of the original consonant power of these letters at the end of a syllable, the English and Hebrew exhibit the same analogy, except that in the former it is universal.

† Compare *h* in *eh!* *hah!* where final *h* is sounded, and in *ah*, *oh*, where it is lost to the ear.

א in all the vowels (§ 23, 1); ב בō, צ tsá, נ nē, פ pē, ר rī, ל lā (§ 24, 2, *fine*), ק pū, פו pō, ש shī, כו kū, § 23, 4, Rem. 3.

ה in { Hholem, ה לō  
Qamets, ה מā  
Seghol, ה מē  
Tseri, ה לē } § 23, 3 and 5, Rem.

ו in { Hholem, ו לō  
Shureq, ו lū } § 8, 3.

י in { Hhireq, י לī  
Tseri, י gē  
Seghol, י hē } § 8, 3.

The following rule will enable the pupil to determine by the punctuation when these letters quiesce, and when they retain their power as consonants.

*The feeble letters are to be regarded as quiescent when they have no vowel or Sheva, and also, at the end of a word, when they are preceded by vowels in which they are accustomed to quiesce.*

This rule is founded on the principle (§ 10, 1, 3) that every consonant must have either a vowel or a Sheva: when the feeble letter stands at the end of a word, where Sheva is not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (מ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: ייטב yī-tābh, ברית b'rīth, מֵטֵב mē-tābh, בֵּית bēth, יָמִיהָ yā-mē-hā, יֹאכֵל yō-khēl, צֶאֱן tsōn, כֹּה kō, צֵאת tsēth, דִּבְרִי dībh-rē, רָאשׁ rāsh, פֹּרָא pū-rā, בְּרִי bē-rī, לֹא lō, שָׂא sá, צֵא tsē, רִישׁוֹן rī-shōn, לוֹ lū, בְּרִיא b'rī, לֹא־דְחֹנִי lā-dhō-nī (§ 24, 2, *fine*), לוֹ lō, לִי lī, גּוֹלָה gō-lē.

Compare the punctuation of these letters in the following examples, in which they retain their power as consonants: הֵם hēm, יֵטֵב yē-tābh, יֵאֶסֶף yē-'sōph, יֵאֵת yē-'ōth, יֵהָדָף yēh-dōph, יֵהָרֵג yē-h'rōgh, אֵכֵל 'khōl, עֵרֵר 'ārār, דֵּי dēy, יָחַ yāh.



Point out in the following examples the instances in which these letters quiesce, and those in which they retain their power as consonants, and give the pronunciation of the words: דָּוָה, קָדְרוּ, עֹלָה, וְאֵלֶּהִים, וַיֵּצְאוּ, שִׁבְיוֹ, אֵיָהּ, גְּאוֹת, שׁוּ, הִתְּיוּ, גּוֹ, לֹוֹה, עֵינָהּ, אֹוֹת, וְאוֹתוֹ, וַעֲבִיו, אֵי, קָצְוֹ, סִתּוֹ, לֵילָה, דְּוִי, גְּאוֹה, גְּלוֹי, וְנוֹאֵשׁ, גִּיאֹוֹתֶיךָ, אֵיפּוֹא, אֵי, וַיֵּאֱמְרוּ, לֹוִיָּהּ, קוֹ, וְקִנִּי, (· = ֶ), בָּאֵשׁ, וַיֵּצִיּוּ, וַיִּקְרִי, אֶרְנָהוּ, וּבְלוֹיָא, אוֹ, וַיֵּבְאוּ, וַיְהִי, (· = ֶ), בָּאֵשׁ, שְׁנִיָּאָה, תָּאוּ.

The principles which regulate the quiescence of the *Ehevi* (७१४) are very fully illustrated by the examples given in the Grammar (§ 24): exercises for practice in the application of them will be furnished by the inflexion of some of the irregular verbs.

\* \* *Otiom of the Ehevi.* The term *otiant* has been applied to א, in some instances in which it is preceded by a consonant with silent sheva: e. g. נִיטָא, נִיטָא, נִיטָא, where the feeble sound of א was lost in pronunciation, — at least the authors of the vowel-system have indicated this, by leaving it without punctuation. Compare, however, § 28, 4, note †. — With these instances of א *otiant* are sometimes classed the few examples of י preceded by a consonant with silent Sheva: as אַיִ, אַיִ. But the cases are different, — the latter having the pointing of other forms without י (אֵי, אֵי), their proper punctuation being אֵי, אֵי. Yodh is arbitrarily passed over in pronunciation in the plural suffix יֵי, which is sounded *av* (§ 8, 4). — He has also been represented as *otiant* before *Dagh. f. conjunctive*, in such forms as מִדְּהָה, מִדְּהָה: but ה is quiescent here, and this case belongs to § 27, 1.

*Note.* The vowel-letters (ı, ʻ, and ʰ when sounded as long a), “written in the line as real letters” (§ 1, 5), are original and essential elements of the words to which they belong: hence the vowel-signs written in connexion with them (merely as representatives of the different vowel-sounds into which these feeble letters naturally flow (§ 8, 3)) are also essential elements of the word, and of course, whether written fully or defectively, are *immutable* (§ 25, 1, 2). This, however, does not prevent the occasional, though very rare, exchange of one representative of the same vowel-letter for another; as, of ʻ (defectively written ı) for ʰ, of ı (defectively written ʰ) for ʰ: see § 27, Rem. 1. — Analogous to this is the other case in which a vowel becomes essentially immutable: see § 25, 4.

## SECTION V.

## CHANGES OF VOWELS; RISE OF NEW VOWELS AND SYLLABLES.

[§§ 25, 27, 28, 29.]

I. *Changes of Vowels.* (§§ 25, 27.)

From a comparison of nos. 1, 2, 3, of § 27, the student will perceive that a vowel,

*a) is exchanged for the kindred short vowel*, when it loses the tone in a closed syllable (comp. § 26, 5);

*b) is exchanged for the kindred long vowel*, when the syllable in which it stands is changed from a closed to an open one (comp. § 26, 3);

*c) falls away*, when the tone is thrown forward.

In applying the rules given in § 27, it should be observed that in some cases, when an addition is made to a word, the principles of syllabication allow of more than one change in its form. Thus,

1. The addition may begin with a vowel-sound (as ה., '.) and be appended to a word ending with a consonant (e. g. קָטַל, שָׁב, עוֹלָם): the final consonant of the latter must, in this case, be united in a syllable with the initial vowel of the former (as הָלֶ—, גִּי—, מִי—), because a syllable cannot begin with a vowel (§ 26, 1). The preceding vowel, when the tone is thus thrown forward, and the support of the consonant which closed the syllable is removed, must either be passed over so slightly as to be heard only as a half-vowel or vocal Sheva (קָטַל, (ה.) קָטַלָה; שָׁב, ('.) שָׁבִי), — or be dwelt upon with the full long sound required in an open syllable. The most perfect amalgamation is effected by the former method, and hence it is found in the inflexion of verbs by person, gender, and number. The other method is most commonly used in connecting the suffix pronouns with nouns and verbs, where, from the nature of the case, a less perfect amalgamation is

required than in the inflexion of the verb by persons, &c. E. g. (in the inflexion of verbs) קָטַלְהָ (הָ), קָטַלְתָּ; (in the union of suffix pronouns with nouns and verbs) עוֹלָמִי (י), עוֹלָם; יִקְחֶם (ם), יִקַּח.

2. An addition beginning with a *consonant* (as הָ, תָּ) may be made to a word ending with a consonant. The final vowel is then treated according to the principles contained in § 26, 5. Hence,

(1). When the tone is not thrown forward, the final syllable suffers no change. E. g. קָטַלְנָה (נָה), קָטַלְתָּ; יִגְרֶנּוּ (נוּ), יִגְרֶנּוּ.

(2). When the tone is thrown forward,

a) The final syllable, if its vowel is short, remains unchanged. E. g. קָטַלְתָּם (תָּם), קָטַלְתָּם (תָּם); קָטַלְתָּם (תָּם).

b) If the final vowel is *long* and *unchangeable*, the closing consonant must be united with the accessory syllable (since a long vowel cannot stand in a closed syllable without the tone), and of course must take a vocal Sheva. E. g. סוֹבֵן (הָ), סוֹבֵן; בֵּית, בֵּיתָהּ; שְׁפוֹטָם (תָּם), שְׁפוֹטָם.

c) If the final vowel is long and *changeable*, the original division of syllables is usually retained, and the vowel, standing in a closed syllable without the tone, is exchanged for the kindred short one (§ 26, 5). E. g. עוֹלָם (תָּם), עוֹלָמִי; שְׁמָרָם, שְׁמָרָם; קָטַלְתָּ (הָ), קָטַלְתָּ; קָטַלְתָּ (הָ), קָטַלְתָּ (first = *o*); יִגְרֶתָּם (תָּם), יִגְרֶתָּם (= *o*); קָטַלְתָּ (הָ), קָטַלְתָּ; רָחַם (תָּם), רָחַם; מְקַלְלָהּ (הָ), מְקַלְלָהּ. — Here also, as in the preceding case, the final consonant might unite itself with the accessory syllable, and leave the preceding long vowel to stand in an open syllable (as עוֹלָם (הָ), עוֹלָם; עוֹלָם (הָ), עוֹלָם); but this is rarely done.

3. When an addition is made to a word ending with two consonants, the second of the two is united with

## II. *Rise of new Vowels and Syllables.* (§ 28.)

3. When the tone is thrown forward two syllables (§ 27, 3, \*). Give the proper pointing to the following examples: זָקֵן, (with the plural ending יִם.) זָקִיִּים, § 27, 3, α, (with the tone again thrown forward upon the suffix קִי, amalgamated with the plural ending so as to form the two syllables יִקִּיִּים; אֶנֶשׁ, (יְהוֹ), כְּנַפְיָהֶם (יְהוֹ), כְּנָף, אֲשֶׁר־יָכֵם (יָכֵם), אֲשֶׁר; אֲנִשְׁיָהּ; (hence כְּנַפְיָהֶם with \_ in place of, as in a few other cases.)

\* The *ult.* and *penult.* vowels having fallen away, a helping vowel is supplied in place of the first. This is Gessenius' explanation, and obviously a more simple and natural one than that given by Rödiger, *loc. cit.* For a still better one, see page 30. Note †.

SECTION VI.

PROMISCUOUS EXERCISES FOR REVIEW OF THE PRECEDING SECTIONS.

Point out in the following words,

1. The division of syllables (distinguishing open and closed syllables, silent and vocal Sheva);

2. Instances in which the *feeble letters* quiesce, and those in which they retain their power as consonants;

3. Examples of *Dagh. f.* and of *Dagh. l.* (giving the reason for the insertion or omission of the latter), of *Patahh furtive*, and of *Mappiq*.

4. Substitute a *guttural* in place of the letters enclosed between perpendicular lines, and supply the proper punctuation.

משלח, מצבת, פשטה, מעבה, כהנת, מראה, מושב,  
בידערה, ותשקע, בקצה, בודאם, יריבי, מעין, מזבח,  
בייבכו, ינקווי, לאבתיו, נשבעת, לעבדך, וברדת, ויבכו,  
קדמה, למשפחתם, שאו, וידבר, מרדי (composed of  
עולו, מרדי, התאו, § 9,) ועביו, (קדם and ה,  
לילה, (ליל and ה,) לילה, וראיתם, נקווי, במדבר,  
איו, לבני בנימן, ויפקדם, קוה, בלו, ויין, (§ 29, 4, a)  
משלח, והתודו, מלנו פנה, עשה, ואגדע, בטהלה  
בכי) בבכי, ונלחנו, ימי, ולקטו, באזני, ויהפלה, עונה  
והיו כגברים, ימי, § 21, Except. a), ב with prefix  
התמהמהנו, הודע, יבא, ונזרעה, (= ע) אהלו  
אכלתהו, מלאת, ובים, קרבנם, ויוצא, בשמעו, מאומה  
אָרצה, (§ 29, 4, a), (ה and ארץ) ארצה, לבלתי, ויבך.

For a further review of these principles, the First Lessons in Translating may be used as exercises in reading.

Give the reason for the changes (or for retaining the original form) in the following exercises, and supply the

proper punctuation where it is omitted. A perpendicular line marks a division of syllables.

שָׂרִי, שָׂר; לָכִי, לָךְ; יִשְׁלַחוּ, יִשְׁלַח; יִרְדּוּ, יִרַד;  
 יִתְּנוּ, יָתַן; כָּלֵם, כָּל; עָמִי, עָם; יָרַב, יָרַב; יִקְחָהּ, יִקַּח;  
 שָׁעָרוּ, שָׁעַר; (2, § 21) אִשְׁתּוֹ, אִשָּׁת; יִקְטֹלוּהָ, יִקְטֹל;  
 אֶתּוֹן; שָׁם-בָּנוּ, שָׁם; אֵיבָךְ, אֵיב; חָקוּ, חָק; וַיִּלֶּךְ, וַיֵּלֶךְ;  
 יִשְׁדָּם, יִשַׁד; נוֹלַד-לוֹ, נוֹלַד; צִפְנָה, צָפֶן; אֶתְנוֹת;  
 וְעָקָה, וְעָק; חָבוּ, חָךְ; (c, Exc. § 21) בָּקָרְכֶם, בָּקָר;  
 לָזַת, נִצְחִי, (a, 2, § 22 compared with § 28, 4) גִּצָּח;  
 בָּרַךְ (for מִחֲרֵן); (4, § 28) לְדֹתִי (י);  
 יָדָךְ; (3, § 25) הַבִּטְנָא, הַבֵּט; אִמָּךְ, אִם; (בָּרַךְ;  
 מִחֲלָב; (ו and אֲנִי) וְאֲנִי; (כָּ and תָמוּל) תָּמוּל; יָגָךְ;  
 and יָמִי) בָּיָמִי; כִּבְדִּי, כִּבַּד; יִקְיָמוּ, יָקִים; (מִחֲלָב for  
 עֲצִי) וְעָצִי; (4, § 28) גִּשְׁנָה (ה), גִּשָּׁן; (a, 1, § 24, b)  
 וְרָבַשׁ; קָרַבְךְ (ךְ), קָרַב; זִרְעָכֶם (כֶּם), זָרַע; (ו and  
 (ו) קָדַשׁ; כִּפְרָךְ (ךְ); כִּפְרִי (י), כִּפָּר; דְּבָשִׁי (י);  
 גִּאָצוּ, גִּאָצוּ; עֲנִיךְ (ךְ), עָנִי; אֵיל, אֵיל; קָדָשׁוּ.

## SECTION VII.

[§§ 30 — 37.]

### INFLEXION OF THE VERB.

[§§ 38 — 53.]

The *sufformatives* employed in the inflexion of the Præt., Imp., and Fut., and the *præformatives* of the Fut. (§ 44, 1. § 47, 1, 2), are the same in all the conjugations, and are presented in the following table, which contains also references for explanation of the variations from the several ground-forms.

|                   |              |                                                 |
|-------------------|--------------|-------------------------------------------------|
| <i>Præt.</i> 3 m. | קָטַל        |                                                 |
| 3 f.              | קָטְלָה      | § 27, 3, b, Sect. V. I, 1.                      |
| 2 m.              | קָטַלְתָּ    | Sect. V, I, 2, (1).                             |
| 2 f.              | קָטַלְתְּ    | (ib.)                                           |
| 1.                | קָטַלְתִּי   | (ib.)                                           |
|                   |              | } <i>Piel</i> } <i>Hiph.</i>                    |
|                   |              | § 51, 1. } § 52, 1                              |
| <i>Plur.</i> 3.   | קָטְלוּ      | (as 3 f.)                                       |
| 2 m.              | קָטַלְתֶּם   | § 27, 3, a, Sect. V, I, 2, (2), a.              |
| 2 f.              | קָטַלְתֶּן   | (ib.)                                           |
| 1.                | קָטַלְתִּי   | (as 2 m. sing.)                                 |
|                   |              | } ibid. } ibid.                                 |
| <i>Imp.</i> m.    | קָטַל        |                                                 |
| f.                | קָטְלִי      | § 27, 3, b, Sect. V.,                           |
| <i>Plur.</i> m.   | קָטְלוּ      | I, 1. & II, 2. § 28, 1                          |
| f.                | קָטְלִי      | Sect. V, I, 2, 1. { <i>Niph.</i> קָטַלְתִּי * } |
| <i>Fut.</i> 3 m.  | יִקְטֹל      | Sect. V, II, 1. { <i>Hiph.</i> יִקְטֹלְךָ }     |
| 3 f.              | יִקְטֹלְךָ   | § 28, 1. { <i>Hoph.</i> יִקְטֹלְךָ }            |
| 2 m.              | יִקְטֹלְכֶם  | { <i>Hithp.</i> יִקְטֹלְכֶם }                   |
| 2 f.              | יִקְטֹלְכֶן  | (as <i>Imp. Sing. f.</i> )                      |
| 1.                | יִקְטֹלְכִי  |                                                 |
| <i>Plur.</i> 3 m. | יִקְטְלוּ    |                                                 |
| 3 f.              | יִקְטְלֶנָּה | (as <i>Imp. pl. f.</i> )                        |
| 2 m.              | יִקְטְלֶנָּה |                                                 |
| 2 f.              | יִקְטְלֶנָּה |                                                 |
| 1.                | יִקְטְלֶנָּה | (as sing. 3 m.)                                 |

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from ' to the shorter vowel \_ (Compare § 27, Rem. 1) in *Hiph. Fut.* as well as that from ' to \_ in *Hiph. Præt.*, and from \_ to \_ in the *Præt.* of the Verb mid. *E*, and of *Piel*, — Pattahh having, in the formation of the verb, arbitrarily come in place of ' and \_ merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms †

\* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

(in connexion with the section referred to at the head of each) and give the reason for every deviation from the general form given in Parad. *B*. E. g. *Inf. const. Niph.* הִקְטִיל; Parad. *D* (§ 22, 1. § 27, 2, *b*), Parad. *I* (ibid.); *Præter. 3 m. Niph., Hiph., and Hoph.* הִקְטִיל, הִקְטִיל, הִקְטִיל; Parad. *D* (§ 22, 3, Rem. 2, *b*); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*, for *Hoph.* comp. § 52, Rem. 9); Parad. *K* (§ 24, 1, *a*, and 2, *b*, compared with § 68, 2); Parad. *L* (§ 24, 2, *b*. § 69, 1); Parad. *O* (§ 27, 2, *c*). — *Imp. Kal.* קַטֵּל, קָטַל (§ 46, 1. Rem. 1); Parad. *H* (§ 19, 3, *a*); Parad. *K* (ibid.); Parad. *O* (§ 27, 2, *c*). — *Fut. Kal.* יִקְטֹל, יִקְטֹל; Parad. *D* (§ 22, 3. § 28, 2); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*); Parad. *I* (§ 67, 1, —); Parad. *K* (§ 68, 1); Parad. *L* (§ 24, 2, *a*).

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, — or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. *אָקַר* to visit (prop. *he visited*, § 39, note), *לָמַד* to learn, *קָצַר* to cut off, *דָּבַד* to tread: *I shall visit, thou (f.) wilt —, she will —, they (m.) will —; we have learned, ye (f.) have —, she has —, thou (f.) hast —; Piel, he has taught (caused to learn), they have —, thou (f.) hast —, she has —, ye (m.) have —, I have —, we have —, thou (f.) shalt teach, we shall —, she shall —, they (f.) shall —, teach ye (f.), teach thou (m.), I shall —, ye (m.) shall —, they (m.) shall —; Niph. I have been visited, ye (f.) have been —, thou (m.) hast been —, I shall be —, ye (m.) shall be —, thou (f.) shalt be —, she shall be —, we shall be —; Pual, taught, to be taught, I shall be taught, she shall be —, ye (m.) shall be —, thou (m.) shalt be —, we shall be —; to cut off, cutting off, cut off (Part.), cut thou off (f.), Hoph. I am cut off, we are —, thou (m.) art —, they are —, ye (f.) are —, she is —, we shall*



-, thou (f.) shalt be —, ye (m.) shall be —, I shall be —, they (f.) shall be —; tread thou (m.), tread ye (f.), they (m.) shall —, thou (f.) shalt —, ye (m.) shall —, Hiph. he hath caused to tread, they have —, I have —, ye (m.) have —, she hath —, thou (f.) hast —, cause ye (m.) to tread, cause thou (f.) —, cause ye (f.) —, he will cause to tread, I will —, ye (f.) will —, she will —, they (m.) will —, thou (f.) wilt —, ye (m.) will —.

## SECTION VIII

[§§ 78 — 93.]

## DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are § 33, 1 — 4. § 86—91.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State*. By this is meant the state of the noun when it is connected, in grammatical *construction*, with a following one for expressing the relation of the Genitive (§ 87, 1). The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away (§ 27, 3, *a*); a long and mutable vowel in a final closed syllable is shortened (§ 27, 1.) E. g. דָּם, *blood*; *blood of bullocks*, דָּם פְּרִים\*: דְּבַר, *word*; *word of God*, דְּבַר

\* Pronounced together, as a single word, expressing the compound idea *bullock's*

פְּקִידִים : אֲלֵהִים, *perfect*; *perfect of the Levites*, פְּקִידִים  
 הַלְלוּם : יָד, *hand, dual*. יָדַי, *hands*; *hands of the ar-*  
*artist (artist's hands)*, יְדֵי חָרָשׁ (§ 87, 2, a) : דְּבָרִים  
 words (§ 27, 3, a); *words of peace*, דְּבָרֵי שְׁלוֹם (the  
 ultimate and penult vowels of דְּבָר being both mutable,  
 § 27, 3, and hence דְּבָרֵי שְׁלוֹם

Rem. In some forms of the noun (see Paradigms VII, VIII, *b*, IX,) the tone is retained upon the final syllable in the *sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol : comp. § 74, 1, remarks 3d ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V, I, to the last two vowels : in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. — Parad. VII. follows (with one exception, *b*, *plur. absol.*) the analogy of the verb, to which so many of the nouns thus declined properly belong (§ 91, expl. 7). Comp. § 27, 3, *b*, and the two modes of receiving an accession which begins with a vowel, Sect. V, I, 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,\* which, in derivatives from the regular verb, has the three forms קָרַשׁ, מָלַךְ, מָפַר (§ 83, 11). This root, when it has no addition at the end, always appears under the forms מָפַר (§ 27, Rem. 2, *c*), מָלַךְ, קָרַשׁ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh (§ 22, 2, *a*. § 28, 4); with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained : e. g. מָלַךְ, from מָלַךְ; מָפַר, from מָפַר.

*Mood.* Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word (§ 119, 3); as דְּבָרֵי קָדְשׁ, *word-of-holiness* (for *holy word*); דְּבָרֵי קָדְשׁוֹ, *his word-of-holiness = his holy word*.

\* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, *b*.

Some nouns of the form  $\text{מֶלֶךְ}$  have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given,\* as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, § 88) at the end. E. g.  $\text{אֶרֶץ}$  *land*,  $\text{אֶרְצִי}$  (Num. 10 : 30) *my land*; the suffix form or monosyllabic root is therefore  $\text{אֶרֶץ}$  :  $\text{בֶּטֶן}$  *womb*,  $\text{בֶּטְנִי}$  (Gen. 25 : 23) *thy womb* : suffix form  $\text{בֶּטֶן}$ .

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.

a) From verbs  $\text{עָלָה}$  and  $\text{עָלָה}$  (§ 84, IV. 11),  $\text{מוֹת}$  for  $\text{מָוֶה}$  (§ 24, 2, b),  $\text{בֵּית}$  for  $\text{בֵּיתָה}$  (ibid.); with a helping vowel  $\text{מָוֶה}$  (§ 27, 2, a),  $\text{בֵּיתָה}$  (§ 28, 4), which is always its form except when some addition is made at the end.

b) From verbs  $\text{לָחַץ}$  (§ 84, V. 11),  $\text{פָּרַץ}$ ,  $\text{אָרַץ}$ ,  $\text{לָחַץ}$ ,  $\text{חָלַץ}$ . These forms would, by analogy, take a helping vowel ( $\text{פָּרִי}$ , &c.), and hence are properly ranked with Segholates, though, on account of their final feeble letter, they take the forms  $\text{פָּרִי}$ ,  $\text{אָרִי}$ ,  $\text{לָחִי}$ ,  $\text{חָלִי}$  (§ 24, 1, b. § 27, 3, b). For their inflexion, see § 91, expl. 6, Rem. 6.

#### 4. Declension of Feminine Nouns. (§§ 92, 93.)

a) The original fem. termination  $\text{ת־}$ , which in the *absol. sing.* usually appears in the weakened form  $\text{ה־}$  (§ 79, 2, comp. § 89, 4), remains unchanged in the *constr. st.* and before a *suff.* beginning with a consonant; comp. Sect. V, I, 2, 2, a. E. g.  $\text{שָׁנָה}$ , *constr.*  $\text{שָׁנָה}$ , with *suff.*  $\text{שָׁנָתְךָ}$ . But if the accession begins with a vowel, the final closed syllable becomes an open one (Sect. V, I, 1), and  $\text{ת־}$  is lengthened to  $\text{תֵּ-}$ ; as  $\text{שָׁנָתִי}$  § 27 2, a. The final  $\text{ת}$  also unites itself with the *suff.*  $\text{ךָ}$  (§ 90, 2, c) with the same effect on the preceding vowel; e. g.  $\text{תּוֹרַתְךָ}$ .

b) The *fem. plur.* ending  $\text{וֹת}$  suffers no change in the *constr. st.*, and only the preceding vowels (if mutable) are affected by this position of the noun. In the Plural, all suffixes are of course attached to this shortened form; comp. § 93.

\* as in the Lexicon of Gesenius.

## DECLENSION

| Parad.              | II.                                               | III.                       | IV.                                                  |
|---------------------|---------------------------------------------------|----------------------------|------------------------------------------------------|
| <i>constr.</i>      | § 87, 1. § 27, 1.                                 | § 87, 1. comp. § 27, 3, a. | § 87, 1. § 27, 1, & 3, a.                            |
| <i>light suff.</i>  | Sect. V. I, 1.                                    | § 27, 3, a.                | § 27, 3, a. Sect. V. I, 1.                           |
| <i>grave suff.</i>  | { (a) expl. 2, Rem.<br>(b) Sect. V. I, 2, (2), c. | Sect. V. I, 2, (2), b.     | § 27, 3, a, & 1. Sect. V. I, 2, (2), c.              |
| <i>Plur. absol.</i> | (as <i>sing. light suff.</i> )                    | —                          | —                                                    |
| <i>constr.</i>      | § 87, 2, a. § 27, 3, a.                           | § 87, 2, a.                | § 87, 1. § 27, 3, § 28, 1. Sect. [V. II, 3, †        |
| <i>light suff.</i>  | § 91, b.*                                         | —                          | —                                                    |
| <i>grave suff.</i>  | § 89, 2.                                          | —                          | —                                                    |
| <i>Dual absol.</i>  | § 86.                                             | § 22, 2, b, 2d ¶.          | (as <i>plur. absol.</i> )                            |
| <i>constr.</i>      | (as <i>plur. constr.</i> )                        |                            | (as <i>plur. constr.</i> See Sect. [V. II, 3, note.) |

| Parad.              | d.                                               | VI.                                                               | b, c, e, f. ** |
|---------------------|--------------------------------------------------|-------------------------------------------------------------------|----------------|
| <i>constr.</i>      | ( <i>absol. &amp; constr.</i> ) § 22, 2, Rem. 1. |                                                                   |                |
| <i>light suff.</i>  | expl. 6. Sect. V. I, 3. § 22, 3.                 | Sect. V. I, 3. § 27, 1, (f) comp. [§ 22, 3, Rem. 2, b. § 9, 2, a. |                |
| <i>grave suff.</i>  | (ib.) § 23, 3.                                   | (ib.) (f) § 23, 3. § 9, 3, b.                                     |                |
| <i>Plur. absol.</i> | expl. 6.                                         | — (c & f) Rem. 3.                                                 |                |
| <i>constr.</i>      | (ib.)                                            | — § 27, 1, b.                                                     |                |
| <i>light suff.</i>  | § 91, b.*                                        | —                                                                 |                |
| <i>grave suff.</i>  | § 89, 2.                                         | —                                                                 |                |
| <i>Dual absol.</i>  |                                                  | { (b) comp. expl. 6, Rem. 1, 2d ¶<br>(c) § 27, 1.                 |                |
| <i>constr.</i>      | § 87, 2, a.                                      |                                                                   |                |

\*. \* A dash denotes that the same reference

\* The light suffix everywhere *takes the place of the Plur. as well as Dual termination.*

† It would be more simple to derive this form, and the next but one, immediately from the *Plur. absol.*, applying the rule given Sect. V. II, 2. No. 3 of that Sect. is added merely to preserve the representation given in the Grammar.

## OF NOUNS.

| V.                                           | IV, i & V, c. | VI.<br>a.                                        |
|----------------------------------------------|---------------|--------------------------------------------------|
| { (b) as in Parad. IV.<br>{ (a & b) expl. 5. | }             | ( <i>absol. &amp; constr.</i> ) expl. 6, Rem. 1. |
| —                                            |               | expl. 6. Sect. V. I, 3.                          |
| — comp. expl. 5.                             | § 22, 3.      | (ib.)                                            |
| —                                            |               | expl. 6.                                         |
| —                                            | § 28, 3.      | (ib.)                                            |
| —                                            | —             | —                                                |
| —                                            | —             | —                                                |
| —                                            | § 22, 3.      | !                                                |
|                                              |               | § 87, 2, a.                                      |

| VII                                                             | VIII.                                 | X.                   |
|-----------------------------------------------------------------|---------------------------------------|----------------------|
| no. 1. Rem. ††                                                  | (b) no. 1. Rem.                       | no. 1. Rem. § 87, c. |
| § 27, 3, b.                                                     | } expl. 8. comp. § 66, 3.<br>§ 27, 1. | } comp. § 74, 19.    |
| § 27, 1.                                                        |                                       |                      |
| { (a) as <i>sing. l. suff.</i><br>{ (b) § 86, 4. Sect. V. I, 1. | (b) § 86, 2.                          |                      |
| { (b) no. 4, b.                                                 | { § 25, 3.<br>(b) no. 4, b.           |                      |
|                                                                 |                                       |                      |
| (as <i>plur. absol.</i> )                                       | (b) § 27, 1.                          |                      |
| § 87, 2, a.                                                     | —                                     |                      |

is to be made as in the preceding column.

|| The Dual termination is appended to the monosyllabic root, except in derivatives from verbs <sup>א</sup>ל (see VI. i).

\*\* Parad. / follows in its inflexion the analogy of the kindred forms <sup>א</sup>ל &c though, on account of the composite Sheva under the guttural, the first syllable remains an open one.

†† But before Maqqeph, as <sup>א</sup>ל <sup>א</sup>ל <sup>א</sup>ל.



מְרַעִים, מְרַע; מְנַגִּים, מְנַג; מְנַן and אֲתִים, אֶת. — גִּבְרִיה, גִּבְרִי, גִּבְרִים; מְעַרְנִים and מְעַרְנִים; אֲתִים and גִּבְרִיה. IX. Seghol is sometimes retained in the constr. st. as in מִשְׁנָה, רְעָה.

## SECTION IX.

## EXERCISES IN ANALYSIS.

1. לִשְׁמִי, *to my name*: שֵׁם *name*, Parad. VII.; י, *my*, שְׁמִי *my name*; ל, *to* (§ 100, 2); לִשְׁמִי (Sect. V. II, 1), לִשְׁמִי (§ 28, 1).

2. בְּיָדִי, *in my hand*: ב, § 100, 2; יָד *hand*, Parad. II. — Write in Hebrew, *in our hand,\* in thy (m.) hand*, § 89, — *in thy (f.) hand, in your (m. and f.) hand*, (§ 91, Expl. 2, Rem.).

3. וּבְיָדֶךָ, *and in thy (m.) hand*: ו, conj. ו, *and*, § 102, Rem.

4. מִיָּדֶךָ, *from thy (m.) hand*: מִן *from*, § 97, 1, 2d ¶. § 19, 2, a. § 20, 1, b. § 100, 1. Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.

5. יָדַיִם, *hands*; Dual number, § 86 b, Parad. II. יְדֵי עֵשָׂו, *hands of Esau*: בְּיָדֵי עֵשָׂו, *as Esau's hands*; ב, § 100, — בְּיָדִי, Sect. V. II, 1, בְּיָדִי (*kīy-dhē*), § 28, 1, בְּיָדִי, § 24, 1, a: וּבְיָדֶיכֶם, *and in (with) your (pl. m.) hands*; יְדֵיכֶם, (Dual with suff.) ב, ו, § 102, Rem.

6. כְּבוֹד *glory*; הַכְּבוֹד (§ 35) *the glory*; כְּבוֹד = כְּהַכְּבוֹד (with prep. כ, § 100, and art. § 35, Rem. 2. § 19, 3, b), *according to the glory*.

7. מִכְּבֵּרָה, *from thy pitcher*: מִן, כֶּרֶם (Parad. VIII.), ה.

8. מֵאֶרֶץ, *from thy land*: מִן, § 22, 1. § 27, 2, b. אֶרֶץ, *monosyl. root* אֶרֶץ, Sect. VIII. 3. V. I, 3. Parad. VI. a.

\* The exercises on the suffix pronouns may be written with the table of suffixes before the eye of the student, or from memory, as the teacher shall direct. — The lexicon should be consulted on each of the elements given in the analysis.

9. *בְּעֵתוֹ*, *in its season*: *בְּ*, *עֵת* (Parad. VIII.), 1.  
 10. *בְּיָמֵינוּ*, *in his right hand*: *בְּ*, *יָמִין* (Parad. III.), 1.  
 11. *מִקְרִבָּךְ*, *from thy midst*: *מִן*, *קִרְבֶּךָ* (lit. *inward part*, Parad. VI. suffix form *קִרְבֶּךָ*, Sect. VIII. 3, Rem.), 7. Write in Heb. *in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. § 91, b), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.*  
 12. *עַם* *people*; *הָעָם* *the people*, *הָ* art., § 35; *זְקֵנֵי הָעָם* *elders of the people*, *זְקֵן* plur. constr. Parad. V.; *וּמִזְקֵנֵי הָעָם* *and of (the) elders of the people*, 1 no. 3.  
 13. *בְּעָנִי*, *on my affliction*, *בְּ*, *עָנִי* (orig. monosyl. root *עָנִי*, Sect. VIII. 3, b, Parad. VI. § 91, expl. 6, Rem. 6; like *חָלִי*, with suff. *חָלִי*), suff. *י*.  
 14. *וְהָאֲבָבִים*, *and the stones*: *ים* plur. ending; *אֲבָב* *stone*, Parad. VI.; *הָ* article, § 35, 1; 1.  
 15. *וְלָקַחְתִּיךָ*, *and I have taken thee*: *וְלָקַחְתִּיךָ*; *לָקַח*, *Kal Præt. 1 Sing. לָקַחְתִּי* *I have taken*, with suff. *לָקַחְתִּיךָ* (§ 57, table. and 3, a; tone, § 58, 2. — § 27, 3, a); 1. Give the forms with suff. for *I have taken them, thee (f.), him, her, you (m. and f.)*.  
 16. *לָקַחְתָּנוּ*, *thou hast taken us*: *Præt. 2 m. sing. לָקַחְתָּ*.  
 17. *לָקַחַנִי*, *he took me*: *לָקַח* and *לָקַחַנִי*, § 57, 3, b; for vowel changes see § 27, 3, a, and 2, a. Give the form with the suffixes *her, him, us, them, and you (m. and f.)*.  
 18. *בְּמִשְׁלוֹ*, *according to his ruling*: *מִשַּׁל* *he ruled*; *Inf. constr. מִשְׁלֵה* (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with suff. *מִשְׁלֵהוּ* (= *δ*), § 60, 1. § 91, expl. 6, Rem. 4, *his ruling*; *בְּ*, § 100.  
 19. *בְּמַלְכוֹ* (*מַלַּךְ*, *Inf. constr. מַלְכֵהוּ*), *when he reigned (began to reign)*, lit. *in (or at) his reigning*.  
 20. *אָכַל*, *he ate*, *Inf. constr. אָכַל*; *בְּאָכְלֵנוּ*, *when we ate (or eat)*, lit. *in (at the time of) our eating*. — The